NATIONAL ANTI-SLAVERY STANDARD.

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Selections.

We make, in accordance with our usual custom, such selections from the notices of the city press, of the Anniversary Meetings, as will probably interest our readers:

From the New York Herald.

AMERICAN ANTI-SLAVERY SOCIETY.

This knot of philanthropists, whose dislike to the Constitution of the United States, and the Church, as now in force, is only equalled by their love for their coloured "bredren," held an adjourned meeting yesterday morning at the Minerva Rooms. The audience was more of a mixed character than was that of the day preceding. All kinds of negroes, male and female, were in attendance, from the ebony black to the quadroon—from the polished colour of Lee & Martin's "patent" to the yellowish hue of a mint drop. The ladies (white) seemed to feel perfectly at home; some of them knitting while listening to the arguments in favour of overturning the Constitution, trampling on the laws of the country, and taking a pleasure excursion in a carriage drawn by mules, over the ruins of the Church.

The following resolutions were offered:—

"Whereas, an attempt was made in the District of Columbia, by a large body of slaves, to obtain their freedom by flight, but unsuccessfully, &c. &c.;

Resolved, That this attempt by the slaves above alluded to, receives the cordial approbation of the American Anti-Slavery Society, as it must of every one who is not a traitor to his race, and excites the joyful hope that these are but drops of a coming shower, which shall cover the whole surface of the Southern country.

Resolved, That it is the right of the slave to escape from his prison house whenever a favourable opportunity is presented, and it is the duty of all to hide the outcast, and bewray not him that wandereth, whatever may be the consequences.

Resolved, That most deeply do we sympathize with the recaptured fugitives; but our sorrow is assuaged by the conviction, that their laudable example upon millions of their brethren will be to inspire them with a determination to be free.

Resolved, That Captain Sayres performed a noble, Christian act, &c.

Resolved, That Slavery in the District of Columbia has been illegal and unconstitutional; that every slaveholding enactment is an act of usurpation, and null and void; that every slaveholder then is guilty of felony.

Mr. *Arnold Buffum* spoke at length in reference to the recent abduction case in Washington—argued the unconstitutionality of the existence of Slavery in the District of Columbia, and said that he did not know how the Supreme Court of the United States could otherwise decide.

Mr. *Burleigh*, a gentleman dressed in summer clothes, and decorated with a profusion of hair on his head and face, reaching down his breast, said he had no hope that the Supreme Court would decide against the Constitutionality of Slavery. He reviewed Mr. Buffum's argument, and coincided with him that Slavery was unconstitutional. He then launched into an argument, which he sought to sustain by legal reference; but being corrected in his references, he sat down for the present, thus drawing his remarks to a premature end.

Mr. *Lloyd Garrison*, evidently with the view of concealing from the audience the chagrin which the gentleman with long hair experienced on being discovered basing his arguments on references which he knew nothing about, rose and requested persons near the door to take seats, and said it was customary with this Society, to allow all persons to speak who choose to do so, and invited any person present who thought Slavery in the District of Columbia was legal, to present his views. No one accepting the invitation, he then went into the question of Slavery, and said there must be no union between the North and the South, and therefore, the flag of disunion has been hoisted, for the North will not participate in the blood-guiltiness of the South, and by upholding the present compact, be participators in, and upholders of Slavery. No, there must be no such union. There shall be no union with the unclean thing.

Mr. *Thomas Earle*, of Philadelphia, spoke at length on the question of the Constitutionality of Slavery; after which the Hutchinson family sung a violent abolition song, avowing revolution if there be not emancipation.

Wendell Phillips wanted to say a word. He was delighted to hear this song, because those who sang it intended it as a confession of an act of wrong, in singing a song in honour of that hoary-headed sinner, Henry Clay.

Here there was a tremendous outburst of displeasure, and for some moments every word was drowned in the hisses which this language excited. Finally,

Lloyd Garrison rose, and said that it was the custom of the Society to hear every one's views, and to invite all to the platform to express them; but it does not invite rowdyism, or the admission of rowdy men.

Voice—We are Americans.

Voice—Three cheers for Henry Clay. "Hurrah," "Hurrah," "Hurrah."

Garrison—I say rowdies, because no one but a rowdy would propose three cheers, when the platform is free to him, on which to express his opinions.

Voice—Any man who declaims against Henry Clay is a traitor to his country.

The hairy faced gentleman, Mr. Burleigh, then rose, and said: Those who conduct themselves in this way, do more dishonour to Henry Clay by such conduct, than the remarks just made.

Wendell Phillips—Anxious to pursue the sentiment to which I was speaking, anxious that at such a moment as this, when a stand as uncompromising, and as severe as possible, should be maintained by every Abolitionist against Henry Clay—that the position of this Society should not be compromised, even by the joy which it has manifested at the appearance of the Hutchinsons here—I am glad to give voice to this interpretation of their appearance here, and to welcome them under that interpretation, but in no other way.

It was expected that the Hutchinsons would make a reply to this, but they kept silent; and

A coloured man, named Brown, introduced the subject of finance to the meeting, and urged the necessity of funds being liberally contributed to the cause.

A *Lady*, without a hat, said she wished to say a few words on this subject. She had just recovered from illness, and should not speak now, only she thought the financial question the most important that could be brought before the meeting. She regretted the lack of enthusiasm in contributing. Ten years ago, when a similar question was brought forward, there seemed to be emulation among the contributors, and she was sorry there was so little enthusiasm now. The only way in which she could account for it was, by a lack of enthusiasm; and she asked if it was not important to keep our feelings alive on this question. We are looking at the homestead question, at anti-capital-punishment, at France, and Ireland, and Austria, and at the Prussian serf, and while we are attending to all these we should not forget that there are nearly four millions of human beings in this country, worse off than all these together. As far as regards Ireland, she would rather they would die of starvation than be clutched by American Slavery. Have we not forgotten the knotted scourge of Slavery—the dissevering of families? She was sorry that these things have engrossed our attention so much to the exclusion of the slave, and hoped a greater impulse than ever would be given to the abolition cause. It may be said there is not so much necessity now when the country is alive—when the question is agitated in Congress, and John C. Calhoun is bearded like a lion in his den; but in proportion to our action will be the results. If we wish J. C. Calhoun to gnash his teeth and die in agony, let us resolve to do more than ever, and raise the standard of abolition in every town, village, and school-house in the land.—Talk about the agitation! Why, John P. Hale could not speak; he wanted to say the slaves were entitled to their liberty; but why did he not do so? He is a politician, and did perhaps as much as he was allowed to do by his brotherhood; but let a public feeling be created to back him and others up, in his expression of sentiments. The next question is, shall the *Standard* now be raised in price; and she was sure every one would say that it shall not? She wished the price kept down at a dollar a year, so as to be circulated by the ten thousand, not this only, but that tracts should be distributed extensively. She hoped, therefore, that the people would come forward as of old, and contribute freely.

A coloured brother said, it was his intention to go around with a hat, and—

Mr. *Garrison* said, that persons subscribing need not give their names if they did not please.

The *Lady* continued, and said she hoped people would subscribe for their friends, too; and as the subject of the expenses of the hall were mentioned she hoped every one would contribute, for no one, whether he agreed in sentiment or not with public meetings, would refuse, after staying awhile in it, to pay hall rent. Such things have been done in Philadelphia bad as it is, where rent, printing, &c. were all covered by these subscriptions. She trusted that even the gentleman who cheered Henry Clay a few minutes since, would contribute in a manly way, for it was worth a dollar to give three cheers for Mr. Clay. But it is our duty to contribute to the Irish. Let us reflect that if the condition of the slave is worse, that we should contribute in a porportional rate to him. She was sure all would rather see their children die of starvation, every fibre decay gradually, and be buried without a winding sheet, than to see them dragged to the den of the slaver, and their daughters brought up to be dishonoured and be the toy of a tyrant. In conclusion, she said she trusted to be able to take the lecture field soon again, if her husband's health permitted it, if not, she pledged herself to raise a hundred dollars to be given to the Society, if she had to borrow it. [Hear, hear, hear.]

A coloured man named Van Ransselaer, offered a resolution, that common sense and common honesty to the slave, require that we should change our mode of attacking Slavery, and we advise the slaves to resort to such measures as they think proper, to entitle them to freedom, and that this Society will sympathize with them in such movements.

Another song of the blackest kind, with the jingling of coppers for chorus, and the meeting adjourned.

AFTERNOON SESSION.

The society having adjourned to 3 o'clock, P. M. re-assembled at that hour in the Minerva Rooms.—On arriving at that place at this hour, our reporter took his seat at a corner of the reporters's table, at which Lucretia Mott, Lloyd Garrison, Mr. Burleigh, the man of hair, and another lady, were writing very busily, Lucretia Mott's knitting being on the table before her. The assemblage was not as large as it was in the forenoon, but was composed of the same motley, pie-bald materials—of blue spirits, and white spirits, black spirits and gray; and a survey of the heads disclosed a pretty large sprinkling of the short curly wool of the African, among the long straight hair of the Anglo Saxon.

Lloyd Garrison, on a motion to adopt one of the above-mentioned resolutions, said that Mr. Earle has said that Congress had the constitutional power to create Slavery, which he denied. Its powers are defined, and it has not power to create Slavery in territory belonging to the whole people—such as is the District of Columbia. On this point the Society is ready to reiterate that Slavery is illegal in the District of Columbia, and the Supreme Court of the United States must so decide.

The question was then taken on the fifth resolution, and carried in the afirmative, Mr. Burleigh, the man of hair, being the only person who voted in the negative.

The sixth resolution was then read.

Mr. *Burleigh*, the man of hair, said it was suggested that this resolution might be considered a threat. If it be liable to such interpretation, he submitted whether it would be proper to use such language.

Mr. *Garrison*, said it was not a threat, but an admonition; he believed this question would create a great excitement, far greater than any slaveholder can imagine, and be productive of great consequences. It was not intended as a threat. He then read the resolution without the offensive words, but said that the North had borne a great deal, and cannot bear much more.

A coloured brother said that much of the spirit of the résolutiou would be lost, if the words referred to were erased, and he hoped the resolution would pass in its original form. Inasmuch as Slavery has acted over us and our rights, he would not yield an iota to Slavery, in a moral point of view.

Resolution adopted in an amended form, so as to admonish the Supreme Court of the United States, &c.

Mr. *Garrison*, said he hoped the seventh resolution would attract the attention of the society. He then read it as follows:—

Resolved, That slaveholders, as such, can have no rights; they have no rightful existence; they never were created by God, and therefore constitute no part of the human race; they are of monstrous and diabolical origin, and, therefore, no law, no constitution, no compact, no religion, that endorses their humanity, is to be tolerated or obeyed; and by their own admissions, examples, and even laws, they have placed themselves in the category of those who, as John Wesley truly affirmed, are guilty of the sum of all villanies; and who, according to the discipline of the Presbyterian church in 1816, are guilty of the highest kind of theft and sinners of the first rank.

Mr. *Garrison* said the question is whether slaveholders are human beings, &c.

A gentleman said, in his opinion, the first part of the resolution needs a little explanation. He thought the words "as such" ought to be explained.

Another member said a horse thief had no rights.

The man of hair denied this. The slaveholder knows nothing about himself or humanity He is a spoiled child.

Voice—Has a spoiled child any rights?

I do not believe the slaveholder, as such, has any right to life, liberty, or property, and is not embraced in the Constitution as anything else or in any place except the low depth described by Milton. As a man he may have rights' but as a slaveholder, he has no rights anywhere.

Mr. *Burleigh* said the question is a metaphysical one, and he might talk over it all day, but it seemed to him that a slaveholder, as such, has rights. He has the right of repentance and the right of being rebuked. If a horse thief has rights suited to him as a horse thief, so has a slaveholder. He disliked the use of language which admitted of metaphysical discussion, or that was ambiguous.

Mr. *Garrison* thought the resolution was very guarded and very true. The question is not whether the slaveholder is capable of being rebuked and we of rebuking him. Slaveholders claiming property in man, have no right to do so; will any person say a slaveholder has rights in regard to slave property? In the last portion of the resolution we merely say where the slaveholders have put themselves. The slaveholders agree to the Declaration of Independence and keep the Fourth of July, and therefore we must judge them accordingly. They hold it as a crime to help a slave out of bondage. Now, if to give a man liberty is bad, surely to make him a slave is worse. They have by consenting to the law making the slave trade piracy, made themselves worthy of death, and so they are, because they are manstealers. God never made slaveholders; they have made themselves by their own diabolical work. They do not belong to God's family, and as every tyrant is to be swept away, they are to be swept away. On the other side of the Atlantic the throats of tyrants are cut, but this society does not advance such doctrine in regard to the slaveholders.

Mr. *Pierpont*, of Troy, thought the resolution was good enough, but rather feeble. This principle may be affirmed of every wrong-doer. What right has a slaveholder to be? No slaveholder, as such, has a right to be, if contrary to God's will. God never made a man a thief or a wrong-doer—nor has a murderer any rights, as such, nor the pickpocket, nor the pirate. But, it is said, he is an accountable being; but even admitting that, is it not a perversion to say he has a right to be rebuked or punished? Rights and pains are not compatible ideas. Duty is compatible with rights, but to say a man has a right to be hanged is nonsense. He did not know that a slaveholder, as such, has any rights at all, not even to live. The sin is in placing his will in antagonism with God's will. But it may be said, would you kill a slaveholder? Yes, we would kill him, as such, but would not kill the man. Put him, as such, to death, but the man must not be killed. Twist the slaveholder's will so that it will accord with God's, and then the slaveholder, as such, is dead. In this world, men act in many relations, just as one man may to-day act as a justice of the peace, and to-morrow as a highwayman. As a justice of the peace he has rights, but as a highwayman he has none; and deserves to be hanged. Suppose you kill a slaveholder with the cannon, you kill not the slaveholder, but the man; for his place as slaveholder will be occupied by another. If the resolution were framed for the purpose of creating attention, and to be startling, it would have that effect.

Mr. *Hamilton*, (a member of the Society of Friends,) gave his views on rights. A slaveholder as such, is either something or nothing. Now we know it means a human being, and he argued that a slaveholder, as a man, has no right in his fellow-man.

Mr. *May*—When it is said that there ought not to be a slaveholder on earth, it is intended that he has no right to live. Unfortunately, under our Constitution, the slaveholder has legal rights, and these should be looked into first. *For the purpose of avoiding misrepresentation, however, and lest the true meaning of the resolution might not be understood, he thought it advisable to alter the phraseology of it.

A coloured man named Gibbs got the floor. It has been remarked that slaveholders are accountable beings; but whom are they accountable to? The resolution says God never created a slaveholder; but what are the principles which constitute the slaveholder, as such? They are avarice and tyranny. And to whom are they accountable for such sins, but to the devil, and him only? He was in favour of the resolution as it is, and regretted that it was not couched in stronger terms. We have minced words long enough, and the time has come when the strongest language should be used.

Mr. *Burleigh* was opposed to the language of the resolution. There can be no doubt of the meaning which the society attached to it; but his principles were, to speak the truth plainly, and in the plainest language. He opposed its adoption in its present form.

Mr. *Earle* was opposed to the language of the resolution, and considered it wrong to resort to harsh language towards the slaveholder. He believed the system of denunciation has done great injury to the cause of abolition, and in a great degree retarded voluntary manumission. Persecute a man, and you do not punish him, but the contrary; accuse a man of being guilty of a crime that he has not committed, or greater ones than those he has committed, and you make him a martyr. Again: human nature is the same here as it is in the South, and he contended that if Lloyd Garrison himself were born a slaveholder, he would remain one; or, if he had been born son of an African king, he would now be selling his brethren into Slavery. In regard to the question that the Constitution be [illegible] thrown, he said that, supposing that the Constitution were abolished, what then? The South would still have to do with the matter of Slavery. The best policy to be pursued is a kind and conciliatory one, one in which the Abolitionists of the South would join, for he was sure that there are many of them there, especially in Virginia.

Wendell Phillips defended the language of the resolution, and said it could not be too harsh. He denied that it was liable to be misrepresented by candid men.

The remainder of the afternoon was occupied in the discussion of this resolution.

From the Journal of Commerce.

THE AMERICAN ANTI-SLAVERY SOCIETY held its annual meeting yesterday morning—Fred. Douglass in the chair. The reading of the Secretary's report was postponed for want of time. It gave, we understand, an account of the operations of the Society for the past year, including lecturing agencies in nearly all the Northern States, the success of the Society's newspapers, the creation of new societies in the free and slave States, and a general outline of the progress of the cause in the United States, Sweden, and France, within the year.

The receipts of the year past have amounted to $9,077 54, and the expenditures $9,074 95. The Society is therefore out of debt, and a slight balance in the treasury.

Conspicuous to the eye, upon entering the house, was a large roll of paper, laying on a table, a portion of which was partially unwound, and extended from pillar to pillar around the building. This, we were told was a memorial from the women of Scotland to the women of the United States, on the subject of American Slavery, signed by some 34,000 persons, all of which signatures were obtained in the course of three or four weeks.

Mr. *Theo. Parker*, of Boston, then took the floor, and was followed, upon his conclusion, by *Lucretia Mott*, of Philadelphia. Here then, was "The Law of Progress," as manifested in the reformatory changes of Government, in the temperance movement, in the pulpit, (for they are not the narrow, isolated boxes of old times, but can hold several persons at a time,) in the Anti-Slavery societies, and in legislation.

Mr. *Phillips*, of Boston, then offered the following resolution:

Resolved, That recognizing as we do, with profound gratitude the wonderful progress our cause has made during the last eighteen years, and yet considering the effort now making to impress the community with the idea that the Church and the land can and will abolish Slavery by its own virtue, and that the parties are able and willing to grapple with the evil, this Society deems it a duty to reiterate its convictions, that the only exodus for the slave out of his house of bondage is over *the ruins of the present American Church, and the present American Union!*

After the hissing with which this resolution was received had subsided, Mr. P. followed it up with a truly eloquent and learned address, of a similar spirit, declaring that as far as he had learned by experience, the dissolution of the Union was a necessary preliminary to the abolition of Slavery, for there was no salvation for the slave except in this dissolution.

He was briefly followed by Mr. Frederick Douglass.

From the New York Sun.

The Anti-Slavery Society met, as noticed yesterday, at Convention Hall, Wooster street, Wednesday evening, and was very crowdedly attended. The business opened with a song by a coloured man, "I am Slave no more," encored twice in true theatrical style. A second song, "The Little Blind Boy," was volunteered, cheered, and encored, like the former.

A coloured man, named *Brown*, then addressed the company. Amongst many expletive observations he said that by his colour and features it could be perceived that the system of Slavery not only robbed him of his liberty, but a portion of his colour. He ran away from that slavery, and felt the burning desire of freedom glowing at his heart the more, that he knew, from personal associations, the horrors to which three millions of his race were subjected. One of the villainies in which the system was enveloped was the sanctity that was brought to its aid. He believed the slaveholder was worse than the Devil. Resist the latter, and, 'tis said he will run away from you,—resist the slaveholder and he will run to you; and yet religion is brought to the aid of Slavery, which is worse than the devil.—(Cheers and hisses.)

Another coloured man, named *Vaughan*,* was introduced. He looked at the question of American Slavery beyond the interests, of the black population. He contended that the *whites* and *palefaces* were interested. The right of petition was invaded, and what was then forbidden to one race might be soon withheld from another. America was twice victorious against England, she was also the conqueror of Mexico;—but suppose her again embroiled with some power of great resources, where could she expect assistance? Not from France—they love the rights of man too much to aid a tyrant power like this—not from the West Indies, for there 800,000 souls have been emancipated, and if they turned their eyes towards this country at all, it would be towards the South, for the purpose of aiding three millions of their brethren to throw off the chains that encompassed them, and be avenged on their persecutors. They need not turn their eyes towards St. Domingo, for there the blacks have drank deeply of liberty, and their approach to these shores would be to strike down the tyrant foe who kept 3,000,000 souls in slavery;—not to Canada, for that is the land to which every fugitive slave turns his footsteps in his flight.

The speaker concluded by saying that if the sable men rose to-morrow, it would be difficult to put them down. He then amused the audience by reading a petition which he said he translated from an Irish newspaper in 1841, when he was in Ireland. [There is no newspaper printed in the Irish language in Ireland.]—ED. SUN.

Frederick Douglass said, that after an anxious and careful investigation into causes of the continuance of Slavery in the land, he found that it was caused by too much religion. The people were too reverential God-ward to be honest man-ward.—There were hundreds of churches in all directions, full of men and women paying homage to God and *exhibiting* great piety. If any one of these churches were asked for a place of meeting, the answer would be, that they were for God's use. The poor Southern slaves, with their backs streaming with blood, and their hearts burning with a love of liberty, had no chance to arrest the sympathies of these sanctimonious parties.

After giving the names of several Methodist Episcopalian clergymen who were slaveholders—women whippers—he inquired, was not his assertions correct. Why, he continued, it is a notorious fact, that men were sold to build churches—women were sold to pay the expenses of missionaries—and children were sold to buy Bibles. The Episcopalians, the Presbyterians, the Universalists, the Unitarians, the Methodists, are all in connexion with and abettors of Slavery. The American Church is a brotherhood of thieves. (Great confusion, excitement, hissing and cheering.) What is the man who seized the babe from the mother's breast and sells it into Slavery, but a thief and a robber,—and did not those churches which tolerated such an act partake of the crimes? Were they not thieves and robbers?

[The speaker here had recourse to mimicry which he appeared to be complete master of. He had some popular pulpit orator in his mind's eye; for nearly one half the audience laughed outrageously, while the other half started on their feet to go away.]

Whilst the ladies and gentlemen were moving towards the door in a very excited mood, the lecturer addressed them thus—Suppose you yourselves were black, and that your sisters and brothers were in slavery, subject to the brutality and the lash of the atrocious tyrant who knew no mercy.—Suppose, I say, that you were free, and that your dearest and nearest relatives were in the condition that the Southern slaves are, and that the Church sanctioned such infamy, would you not feel as I do. There is [illegible] address you. There is no difference, except of colour, between us. As I said four years ago, I say now, I am your brother—(Cheers and laughter)—yes I am, and you may pass me by as you will, and cut me, and despise me, I'll tell every one I meet that I am your brother. (Cheers and laughter.)

He went for the infidelity of France, which kept not liberty from man, sooner than the religion of the American Church—(hisses and confusion)—not that he did not repudiate infidelity, and love true Christianity which came purely, willingly from the soul—which taught peace on earth and good will to men—which inculcated the glorious doctrine of doing to others as one would be done by,—that was the glorious religion for him, and not the whining, canting, psalm-singing, nasal, hypocritical system of the present day in America.

Abby Foster, (Boston,) then came forward and repeated a few of the ideas of the former speaker—talked of the degradation and servile condition of the black women—how they were exposed to the licentious brutality of their task-masters—how they were whipped and chained and polluted—and appealed to the audience, would they not use every means in their power to get rid of such a state of things. She excused herself from speaking a lengthened address from an attack of Influenza, from which she had not yet recovered. Tracts were then distributed, subscriptions taken up for the *Ram's Horn* and other Anti-Slavery papers, and the meeting separated.

The New-York Sun, after speaking in high praise of the Associationists, thus notices the above meeting:

But the rabid violence, vulgarity, and presumption of those who held forth at the Anti-Slavery Society in Wooster street, we unequivocally condemn. It showed that we are a free people truly, and love liberty, when we tolerate so much vileness. In these proceedings, (one of which is reported in our columns to-day,) the American Church is assailed in obscene and unmerited language. Our very existence as a great and flourishing empire, is threatened with destruction. The disruption of our Union, the annihilation of the Church, and the aspiring to deeds of blood by the slave population of the South, are openly preached. These things should not be. The sensible and honourable men who advocate abolitionism, should not countenance these wild and reckless outpourings. The object of freeing the slave is much injured by the criminal extravagancies of such men as Vaughn* and Douglass. Slaveholders are not the savages they are painted. Many of them are anxious to abolish the institution, if it could be done consistently with vested interests; and surely such intention will be injured by the scurrility of the men we allude to. Our preachers and teachers of religion are subjected to the low buffonery and mimicry of an advocate, who should be grateful for the position he holds, and not indulge in the blasphemy he resorts to.

While we denounce the *modes* of agitation adopted by such men, we confide in the good sense of society, to render their treasonable teachings futile and innocuous.

* Remond.

The Standard.

FOURTEENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On Tuesday, the 9th of May, instant, the American Anti-Slavery Society convened for its Fourteenth Anniversary, at the Tabernacle, in New York.

The meeting was called to order at 10 o'clock, by the President, Wm. Lloyd Garrison, who, after addressing a few words of greeting to the Society, announced that opportunity was now given, if any person chose to use it, for vocal prayer.

A brief and pertinent prayer was made by the Rev. Theodore Parker, of Boston.

The Rev. S. J. May, of Syracuse, read the following selected passages of Scripture:

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord. For ye have eaten up the vineyard, the spoil of the poor is in your houses. Your hands are full of blood.

Woe unto them that decree unrighteousness, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless? And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help, and where will ye leave your glory?

"Take counsel; execute judgment, make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth; let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler.

"The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touched blood. They all lie in wait for blood. They hunt every man his brother. That they may do evil with both hands, earnestly, the prince asketh, and the judge asketh for a reward, and the great man he uttereth his mischievous desire; so they wrap it up. The best of them is a brier: the most upright is sharper than a thorn hedge. The prophets are light and treacherous persons; the priests have polluted the sanctuary, they have done violence to the law. The ancient and honourable, he is the head; and the prophet teacheth lies, he is the tail.—For the leadears of this people cause them to err; and they that are led of them are destroyed.

"Wherefore the Lord said, Forasmuch as the people draw near me with their mouth, and with their lips do honour me, but have removed their heart from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a mavellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

"Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; yes truth falleth—and he that departeth from evil, ranketh himself a prey.

"Wherefore, hear ye the word of the Lord, ye scornful men that rule this people: Because ye have said, we have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, thus saith the Lord God, judgment will I lay to the line, and righteousness to the plummet; and the waters shall overflow the hiding place: And your covenant with death shall be annulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through then ye shall be trodden down by it.

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high, that saith in thine heart, Who shall bring me down to the ground? Though thou exalt thyself as the EAGLE, and though thou set thy nest among the STARS, thence will I bring thee down, saith the Lord."

The Annual Report of the Executive Committee, was announced, by the President, as ready to be read by the Secretary, but on motion of Edmund Quincy, which was adopted, it was postponed to some future meeting, that the time of this session might be occupied with the speeches of those persons who were expected to address this meeting.

FRANCIS JACKSON, Treasurer, read the following Report of the Financial Affairs of the Society, for the past year:

TREASURER'S ACCOUNT.

The American Anti-Slavery Society in Account Current for the year with Francis Jackson, Treasurer.—DR.

FROM MAY 1ST, 1847, TO MAY 1ST, 1848.

To Donation Account, and Standard Account,	$8,815 66
To Publication Account, sales in Office, &c.	86 56
To Balance from Old Account,	175 32
	9,077 54

CR.

By Agency Account—paid to Agents,	$3,373 42
By Standard Account—printing, press-work, and paper,	3,133 71
By Salary Account—editing and office agency,	1,562 35
By Expense Account—rent of offices, expense of meetings, fuel, postage, mailing papers, &c.	920 55
By Discount Account—discount on uncurrent money, premium on remittances, &c.	44 77
By Publication Account—publishing and purchasing,	40 15
	9,074 95
By Balance to new account,	2 59
(E. E.)	9,077 54

NEW YORK, May 1st, 1848. FRANCIS JACKSON, Treas.

I have examined the above account, and find the vouchers to correspond with the payments—also, the additions to be correct, and the balance in the Treasury to be two dollars and fifty nine cents.

J. S. GIBBONS, Auditor.

NEW YORK, May 8th, 1848.

The Report was accepted.

THEODORE PARKER, of Massachusetts, was introduced to the Meeting by the President. He offered the following resolution, and spoke as follows:*

Resolved, That we find encouragement in the signs of the times, both of Europe and America, and read therein the assurance of success.

Mr. Parker took his seat amid prolonged applause, and was followed by LUCRETIA MOTT, of Philadelphia, who said:

Mrs. *Lucretia Mott*—There is not a more interesting object for the contemplation of the philosopher and the Christian—the lover of man, and the lover of God, than the law of progress,—the advancement from knowledge to knowledge, from obedience to obedience. The contemplation of it is beautiful, the investigation of it is exceedingly interesting, as manifested in the history of the world. We find in the earliest records, the command to advance,—"to get thee from thy kindred, from thy father's house, and to come into the land which I shall show thee." And, again: "ye have encompassed this mountain long enough; speak to my people, that they go forward." In the declaration of the Prophets of old, it was men of clean hands who were to grow stronger and stronger; it was the righteous who held on his way: and in later times we find the recommendation of the Apostles to their brethren was, "to go on unto perfection, not laying again the foundation for repentance from dead works." And, indeed, was not the teaching of Jesus particularly directed to lead the people onward,—"Ye have heard that it was said by them of old time, thou shalt do thus or so?" then assailed those orders and institutions which they regarded as sacred; speaking directly in opposition to their alleged Heaven ordained law. In contradiction to this law of retaliation, he taught them to love their enemies and to do good to all, embracing all mankind in the love which he so beautifully inculcated, and so happily exemplified.

In coming down to later times, this law of progress is most emphatically marked in our day, in the great reformatory movements which have agitated the truth-loving and sincere-hearted, engaged in the work of blessing man. This may not be a fitting occasion to dwell much upon this topic; but there are those present who can look back to the early days of the great peace reformation. The first efforts were to arrest the progress of *offensive* war; while they claimed to themselves, in extreme cases, the right of a resort to self-defence. But a reformer now, the Jesus of the present age, on the Mount Zion of Peace, says: "Ye have heard that it was said by them of old, thou shall war only in self-defence, but I say unto you, take not up the sword at all." The language is not now in only prophetic vision, as of old; it does not, as the current theology has attempted, explain the prophecies of peace on earth, to refer to some future, far distant millenium, but its language now is, "sheath the sword;" "render good for evil;" little children are taught to return a "kiss for a blow." Do we not see the progress that these principles have made? Was there ever a period in history when nations were so prolific of events as at the present moment, giving promise of being consummated by the ultimate realization of the higher principles of "peace on earth, and good will to man," calling into action the high moral sentiments of the people, and tending to arrest the sword of the destroyer.

Truly, this law of progress is worthy of our admiration. Look at it in the temperance reformation: those interested in that cause, can remember how it was said by them of old time: "thou shalt drink wine moderately, and abstain from the unnecessary use of intoxicating liquors." What is the language now of the Saviour on the Mount Zion of Temperance? "I say unto you, drink not wine at all—practice 'total abstinence' from all intoxicating liquors."

And how has it been (let me touch upon it ever so lightly) with the subject of priestcraft? It was said by them of old time, "down with your hierarchies." The Protestant reformers said, "away with your popery, away with priests of that particular church," and let us have in lieu thereof, the Protestant and dissenting priesthood. What now is the language of the reformer from among those who begin to have *God* for their *high priest*—Himself the teacher of his people? "Thou shalt judge for thine own self what is right, and God alone is, and shall be thy teacher." Look at your pulpits; they are widening; they are not the little, high, narrow, isolated boxes they were wont to be in olden time; there is room for several, and occasionally a *woman* is found to occupy a place there. (Applause.) Is not this then an evidence of progress even in the greatest and highest of Christian principles?

How is it in the Anti-Slavery cause? It is now more than ten years since it was my privilege—and a great one I esteemed it—to attend an anniversary of this kind in this city. I remember the tone of the speeches, how that only the first principles of Anti-Slavery were brought into view. And, indeed, looking back to a period shortly before this, when a little handful gathered together in the city of Philadelphia, declare, not merely self-evident truths—to reiterate the simplest truisms that were ever uttered. Read the declaration of the Anti-Slavery Convention of 1833, and see what it was found necessary then to declare in Convention. The people were asleep on the subject with some few exceptions. There had been solitary individuals, such as Lundy, and Elias Hicks, and the Benezetts, the Clarksons, and the Wilberforces. But the labours in England for twenty years were simply to arrest the progress of the Slave-Trade; and it was the work of a *woman* to declare, that "Immediate, not Gradual Abolition" was no less the duty of the master, than the right of the slave. In this Convention in Philadelphia, the great principles of human freedom were uttered that every man had a right to his own body, and that no man had a right to enslave or imbrute his brother, or to hold him for a moment as his property—to put a fellow-being on the auction-block, and sell him to the highest bidder, making the most cruel separations in families. At that time these things were scarcely known; the people had scarcely considered them. It was now made known to very many in the Northern States, that there were then more than two millions held in this abject bondage, who were claimed as property,—that men had this irresponsible control, this legal right to their persons. This Convention resolved what it should do: first—efficiently to organize itself, and then to seek to form other Anti-Slavery Societies throughout the country. They were to go forth and endeavour to enlist the pulpit and the press in behalf of the suffering and the dumb. The work it had to do was a Herculean task; it was, to meet the priests of the Church, and to endeavour, by bringing Bible texts, to oppose them to others, in order to prove that man had no right to hold his fellow-being as a slave. What has resulted from their labours? Look at the law of progress in this particular: read this appeal of the women of Scotland to the women of America; (applause;) see what they there say with regard to going to the Bible to claim authority for holding human beings in bondage. It is not sufficient now to quote the example of the ancients, on which modern slaveholders claim the right to oppress their fellow-beings, and that to an extent greatly transcending slaveholding in ancient times.

But time is no longer occupied by Abolitionists in meeting the ministers in this way. The labours of these few pioneers have been sufficient to awake the nation to the consideration of this subject, and there is a response in the hearts of those who have not been blinded by their sectarian prejudices, by the tradition they have received, or by the god of this world which blinds the eyes of them that believe not. These have heard the truth, and having received it, gladly have come forward; and in their inmost heart there is a response to the truth as it was once uttered by a speaker of the House of Assembly in Barbadoes: that "every man knows in his heart that slaveholding is wrong." It was needed that some should first come forth thus armed and give their views to the people; and may not the pioneer in this cause of immediate abolition (turning towards Mr. Garrison,) who trod the wine press alone in the beginning of this work, say in the language of the Prophet, "with my staff I passed over this Jordan, and now I have become two bands." Look around you over the country, and see whether he spoke in vain, when he declared that he *would be heard*. (Great applause.) Observe the progress in the labours of this reform, that both the pulpit and the press are enlisted to some extent in behalf of the suffering and the dumb. Also, as has been already remarked in

* A full report of this speech will appear in the next Standard.—[ED.

the legislative halls of the land. The National Assembly is engaged with it. Scarcely a Legislature in the several States but discovers at every move on the great question of American Slavery, something cheering to the Abolitionist. Even though the slaves are increasing in numbers, even though their territory is being enlarged at every circle, yet, when we look abroad and see what is now being done in other lands, when we see human freedom engaging the attention of the nations of the earth, we may take courage; and while we percieve how it is assailed in our own land, still we know how impossible it will be to separate it from the question of the freedom of the slave, in that it is inseparably connected with it in France, and is begining to be so in other countries.

Have we not evidence of progress even in our own country on this subject? A large public meeting was called the other day to hail the events of France. Mark the difference in this from former meetings. Why it was scarcely ten years since Pennsylvania Hall was burned by a mob, because the liberty of the coloured man was advocated by white and coloured people intermingled.—What are now the facts with regard to this large meeting in the great public square in the same city? Not only were the movements in regard to Freedom in the French colonies hailed by the white people present, but the coloured people also came forward and were helped onward; they had their stand also: and was it confined to themselves alone? No, it was an *amalgamation meeting!* (Great applause.) Was it by privilege, as women sometimes have the privilege to hold a kind of play meeting? (Laughter.) No, the white people of that large gathering left their own speakers, to go among the coloured crowd, and hear their speaker.

Look also at the condition of the coloured people in respect to the ridicule which was once heaped upon them. Who are *they* now who ridicule us, beccause coloured people are mingled in this meeting? It is those whose ridicule is the scorn of the intelligent and wise of the nation. (Applause.) Now we find the coloured people coming forth in intelligence, in moral worth, with increasing self-respect, and are respected by their white brethren; we see them stand side by side with those who have thus cruelly treated, oppressed, and trodden them down.

These, then, are the evidences of progress. Let the Abolitionist, who should be as the Jesus of the present age on the Mount Zion of Freedom, continue to say: "Ye have heard that it was said by them of old, thou shalt treat thy slaves kindly, thou shalt prepare them for freedom at a *future* day; but I say unto you hold no slaves at all, proclaim liberty now throughout the land to all the inhabitants thereof." Let this be the loud sounding jubilee that shall be uttered. Let us no longer be blinded by the dim theology that only in the far seeing vision discovers a millenium, when violence shall no more be heard in the land—wasting nor destruction in her borders; but let us behold it now, nigh at the door—lending faith and confidence to our hopes, assuring us that even we ourselves shall be instrumental in proclaiming liberty to the captive. But let there be increasing activity on the part Abolitionists: they must not cease their labours and fold their hands, thinking their work done, because they have effected so much: they must not be satisfied with coming to these anniversary meetings, they must continue to work at home. It is the righteous that holds on his way, it is those who are faithful to the light that obtain more light; "he that is faithful in a little, shall be made ruler over more." "But if the light that is in you be darkness, how great is that darkness." Have we not some apostates in the cause, who give evidence of the truth of this? Are there not some of whom it may be said, "it were better they had never known the way of righteousness, than that they should have turned from the commandments delivered unto them."

Let us go on, then, and make advancement by our faithfulness. When the pulpit cannot be enlisted, nor the Church aroused, it is the duty of Abolitionists to have no longer any fellowship with those unfruitful works of darkness, but rather reprove them, by separating from them, and touching not the unclean thing. Here is the advanced step the Abolitionists of them were enlisted, as some of them still are, with the political movements of the land,—the party politics of the nation. They hoped by thus uniting with these powers, to effect their work; but they have discovered that the situation of the country, the legal enactments, the statutes that the slaveholders have made, have been altogether tending to rivet the chains of the oppressed. They have, therefore, found it their duty to declare in the progress they have been called upon to make, that they must obey the command; "get thee from thy father's house, and come into a land that I shall show thee." They have found it their duty to come out against the Constitution and Government of the country, as it is at present construed. I know little, however, how to treat this part of the subject. I am glad, however, of the progress evident in this.

Glad also, of the evidence of advancement among Abolitionists as to the commercial and manufacturing relations of the country; it being made known that these are carried on by the gain of oppression, while the North, equally with the South, is "building its house by unrighteousness, and its churches by wrong, using its neighbour's service without wages, and giving him not for his work." It is beginning to be seen that they must despise the gain of oppression, and deny themselves the blood-bought sweets and the blood-stained cotton that has come through this corrupt channel. They feel that they are called upon not to be partakers of other men's sins, and not to participate in this matter, except so far as in the general admixture of things, they are necessarily involved, while they live in the country. The fact that they are also implicated in other oppressive systems—by the use of the products of human labour, ought not to discourage them. The Abolitionists have also developed the oppression existing in other lands. They have disclosed the sufferings of those engaged in the various laborious employments in England, Scotland, Ireland, and other portions of Europe? The axe was first laid at the root of the corrupt tree of human slavery, and through this their eyes have been anointed more clearly to behold what are the universal rights of man. None are more ready to assist the oppressed labourer to obtain his rights than they. Let them then be faithful to their trust, so shall their work be blest, not only to the poor slave, but to all those who are in any way wronged and injured. If they are not true to their trust, if they are not united to go on in our work, but suffer themselves to slumber at their posts, what will be the result? Will there not then be reason to fear that the language of the martyr, Charles Marriott, will be fulfilled: "that America—Republican America, will be the last stronghold of Slavery in the civilized world." (Applause.)

WENDELL PHILLIPS, of Boston, then rose and offered the following Resolution:

Resolved, That recognizing as we do, with profound gratitude the wonderful progress our cause has made during the last eighteen years, and yet considering the effort now making to impress the community with the idea that the Church and the land can and will abolish Slavery by its own virtue, and that the parties are able and willing to grapple with the evil, this Society deems it a duty to reiterate its convictions, that the only exodus for the slave out of his house of bondage is over *the ruins of the present American Church, and the present American Union!*

Mr. PHILLIPS proceeded to address the meeting as follows*:

FREDERICK DOUGLASS, of Rochester, ascended the platform when Mr. Phillips had finished, and said:

Mr. Chairman, and Ladies and Gentlemen.—It is with great hesitation that I consent to rise here to speak, after the able speech to which you have just listened. I had far rather remain a listener to others, than to become myself a speaker at this stage of the proceedings of this meeting. I do not hope to be able, in the few remarks I have to make, to say anything new or eloquent, if indeed, anything new were needed, for it will be time enough to discuss new truths when old ones shall have been recognised and adopted.

For seventeen years, Mr. Chairman, the Abolitionists of the United States have been encountering obloquy, scorn, and opposition of the most forlous character, for uttering,—what? Their conviction that a *man is a man*,—that every man belongs to himself and to no one else. In propagating this idea, this simple proposition, we have met with all sorts of opposition, and with all sorts of argumbnts drawn from the Bible, from the Constitution, and from philosophy, till at length many have arrived at the sage conclusion that a man is something else than a man, and that he has not the rights of a man. An event has just occurred in the District of Columbia, the Capital of the country, known to you all, which furnishes the proof of this assertion. Some seventy-seven men, women, and children, took it into their heads, contrary to the Constitution, that they were *men*, not *three fifths of men*—that they would leave the refined avocation of blacking boots for nothing for members of Congress, and seek an asylum from oppression and tyranny in some of the Northern States, or under the protection of the British Lion in Canada. The sequel is well known; they were pursued by a band of armed men, overtaken, and brought back in chains, and the men who aided them in their flight are in a dungeon, and there they will probably end their lives.

Very little is thought about this affair,—very little noise is made about it. It excites about as much remark, and about as much sympathy as if as many horses had broken away from the halters of their owners, and again been recovered.

Sir, we have, in this country, no adequate idea of humanity yet; the nation does not feel that these are men, it cannot see through the dark skin and curly hair of the black man, anything like humanity, or that has claims to human rights. Had they been white men and women, or were they regarded as human beings, this nation would have been agitated to its centre, and rocked as with an earthquake shock, and like the nations of the Old World, would have rung with the thunders of freedom against tyranny, at such an event as this.—We do not regard these men as formed in the image of God. We do not see that in the persons of these men and women whose rights have been stricken down, whose virtuous attempt to gain their freedom, has been defeated, the violation of the common rights of man. Even the gallant Hale, of the Liberty party, does not dare to speak of the men who aided their escape, as having done a noble deed. To be sure, he can bring in a proposition for the better protection of *property* in the District of Columbia, but he makes no allusion whatever, to the rights of black men. This proposition in relation to the rights of property, is regarded by his adherents as a noble act; as a timely measure; as indicating great courage and heroism. Nor do I care to deny it. But what is the inference? If it be a noble act, a courageous act, to move in the Capital of the nation, in the Senate of the United States, a bill to protect property from the assaults of a brutal and ferocious mob,—if that be bold, of course it would be no less daring and fanatical to move in that District, that the rights of *man* be protected. (Applause.)

I do not propose to make a lengthy speech, but I would like to say a few words about how these things look to others.

"O wad some power the giftie gie us
To see oursels as others see us."

I would like to hold up to you a picture; not drawn by an American pen or pencil, but by a foreigner. I want to show you how you look abroad in the delectable business of kidnapping and slave-driving. Sometime since—I think it was in the December number of "Punch,"—I saw an excellent pictorial description of America.—What think you it was? It was entitled, "Brother Jonathan." It was a long, lean, gaunt, shrivelled looking creature, stretched out on two chairs, and his legs resting on the prostrate bust of Washington: projecting from behind was a cat o' nine tails knotted at the ends: around his waist was a belt in which were stuck those truly American implements, a bowie knife, dirk, and revolving pistol: behind him was a whipping-post, with a naked woman tied to it, and a strong-armed American citizen in the act of scourging her livid flesh with a cowskin. At his feet was another group;—a sale going on, of human cattle, and around the auctioneer's table were gathered the *respectability*,—the religion represented in the person of the clergy,—of America, buying them for export to the goodly city of New Orleans. Little further on there was a scene of branding,—a small group of slaves tied hand and foot, while their patriotic and philanthropic masters were burning their name into their quivering flesh. Further on, there was a drove of slaves, driven before the lash to a ship moored out in the stream, bound for New Orleans. Above these and several other scenes illustrative of the character of our institutions, waved the star spangled banner. Still further back in the distance was the picture of the achievements of our gallant army in Mexico, shooting, stabbing, hanging; destroying property, and massacring the innocent with the innocent, not with the guilty, and over all this was a picture of the Devil himself, looking down with satanic satisfaction on passing events. (Laughter.) Here I conceive to be a true picture of America, and I hesitate not to say that this description falls far short of the real facts, and of the aspect we bear to the world around us.

Sir, although we have heard conflicting views uttered here to-day, of hopeful and desponding aspects, (if, indeed, we have any desponding aspects brought to us,) still, I think much more may be said in behalf of the hopeful aspects. The signs of the times have been already alluded to; we have very properly gone beyond the limits of the United States.

I see some of the audience are going out, which makes me think I have spoken long enough: some plants thrive better by being cut off, and perhaps my speech may as well be cut off here; not beeause there is not more to be said, but because your energies have been taxed quite enough already. (Cries of go on!) Since, then, you wish me to proceed, and, as Henry Clay says, "I am always subject to the will of the people," there may yet be room for something of a speech.

As I was proceeding to remark concerning the hopeful aspects of the times, I wish to bring with more distinctness before your minds, the news which comes from abroad—the action of the Provisional Government of France. We have been accustomed, in this country, to hear much talk about "Christian America, and Infidel France." I want to say in behalf of France, that I go for that infidelity—no matter how heinous it may be in the estimation of the American people—which strikes the chains from the limbs of our brethren; and against that Christianity which puts them on, (applause;)—for that infidelity, which, in the person of Cremieux, one of the members of the Provisional Government of France, speaks to the black and mulatto men, that come to congratulate them, and express their sentiments upon the immediate emancipation of their brethren in the French islands. I sympathize with that infidelity that speaks to them in language like this: *friends! brothers! men!* (Applause.) In France, the negro is a man, while you who are throwing up your caps, waving your banners, and making beautiful speeches in behalf of liberty, deny us our humanity, and traffic in our flesh. Sir, I would like to bring more vividly before this audience, the wrongs of my down-trodden countrymen. I have no disposition to look at this matter in any sentimental light, but to bring before you stern facts, and keep forever before the American people the damning and disgraceful fact, that three millions of people are in chains to-day—that while we are here speaking in their behalf, saying noble words and doing noble deeds, they are under the yoke, smarting beneath the lash, sundered from each other, trafficked in and brutally treated; and that the American nation, to keep them in their present condition, stands ready with its tenthousand bayonets, to plunge them into their hearts, if they attempt to strike for their freedom. I want every man north of Mason and Dixon's line, whenever they attend an Anti-Slavery meeting, to remember that it is the Northern arm that does this—that you are not only guilty of withholding your influence, but that you are the positive enemies of the slave, the positive holders of the slave, and that in your right arm rests the physical power that keeps him under the yoke. (Applause.) I want you to feel that I am addressing slaveholders; speaking to men who have entered into a solemn league and covenant with the slaveholders of the country, that in any emergency, if at any time the spirit of freedom finds a lodgment in the bosom of the American slave, and they shall be moved to throw up barricades against their tyrants, as the French did in the streets of Paris, that you, every man of you that swears to support the Constitution, is sworn to pour leaden death into their hearts. I am speaking to slaveholders, and if I speak plainly, set it not down to impudence, but to opposition to Slavery. For God's sake, let a man speak when he cannot do anything else; when fetters are on his limbs, let him have this small right of making his wrongs known; at least, let it be done in New-York. I am glad to see there is a disposition to let it be done here—to allow him to tell what is in him, with regard to his own personal wrongs at any rate.

Sir, I have been frequently denounced because I have dared to speak against the American nation, against the Church—the Northern churches especially, charging them with being the slaveholders of the country. I desire to say here, as elsewhere, that I am not at all ambitious of the ill opinions of my countrymen, nor do I desire their hatred; but I must say, as I have said, that I want no man's friendship, no matter how high he may stand in Church or State, I want no man's sympathies or approbation who is not ready to strike the chains from the limbs of my brethren. I do not ask the esteem and friendship of any minister or any man, no matter how high his standing, nor do I wish to shake any man's hand, who stands indifferent to the wrongs of my brethren. Some have boasted that when Fred. Douglass has been at their houses, he has been treated kindly, but as soon as he got into their pulpits he began to abuse them—that as soon as the advantage is given him, he takes it to stab those who befriend him. Friends, I wish to stab no man, but if you stand on the side of the slaveholder, and cry out "the Union as it is," "the Constitution as it is," "the Church as it is," you may expect that the heart that throbs beneath this bosom, will give utterance against you. I am bound to speak, and, whenever there is an opportunity to do so, I *will* speak against Slavery.

I meant to have said a word about Colonization, as I observed there was a *very dark-looking* individual here, (Gov. Pinney, of Liberia,) for whose special benefit I wished to say something on that subject. But as I do not see him here now, there is no necessity to discuss this subject for his benefit. When he was pointed out to me, I thought it quite remarkable, that so dark a man should be in favour of colonization; but there *are* some simple-minded men *even among coloured people*. (Laughter). I will just say, however, that we have had some advice given us lately, from very high authority. I allude to Henry Clay, who in his last speech before the Colonization Society, at Washington, advised the free coloured people of the United States that they had better go to Africa.

He says he does not wish to coerce us, but thinks we had better go! (Laughter and applause.) What right has he to tell us to go? We have as much right to stay here as he has. (Laughter.) I don't care if you *did* throw up your caps for him when he came to this city—I don't care if he did give you "his heart on the outside of the city Hall and his hand on the inside;" I have as much right to stay here as he has! (With great humor.) And I want to say to our white friends, that we, coloured folks, have had the subject under careful consideration, and *have decided to stay!* (Great laughter.) I want to say to any colonization friends here, that they may give their minds no further uneasiness on our account, for our minds are made up. (Laughter.) I think this is about the best argument on that subject.

Now there is one thing more about us coloured folks; it is this, that under all their most adverse circumstances, we live and move and have our being, and that too in peace, (laughter,) and are almost persuaded that there is a providence in our staying here; I do not know but the United States would rot in its tyranny, if there were not some negroes in this land—some to clink their chains in the ears of listening humanity, and from whose prostrate forms the lessons of liberty can be taught to the whites. (Applause.) It is through us now that you are learning that your own rights are stricken down.—At this time it is the Abolitionist that holds up the lamp that shows the political parties of the North their fetters and chains. A little while ago, and the Northern men were bound in the strange fanatic delusion, that they had something to do with making of Presidents of the United States: that is about given up now. No one now of common sense, or common reading, imagines for a moment that New York has anything to do with deciding who the President shall be. They are allowed to vote, but what is the amount of this privilege? It is to vote for the slaveholder, or whom the slaveholders select. No men that are now accounted sane, think of any other than of a slaveholder or assassin, or both, who shall hold the destinies of the nation, (laughter)—and the reason is because the people are convinced that they belong—as they used to say to the coloured boys of the South, to the party. They used sometimes to ask me, "boy who do you belong to?" and I used to answer "to Captain Thomas Auld, of St. Michaels' a class-leader in the Methodist Episcopal church;" and now I would ask, "who do you belong to?" (*Laughter.*) I will tell you. You *belong* to the Democratic party, to the Whig party, and these parties belong to the slaveholder, and the slaveholder rules the country. As he boy said about ruling England: "I rule mamma, and mamma rules papa, and papa rules the people, and the people rule England." To be sure you have the right to vote, which is like what I heard once of a certain boy, who said he was going to live with his uncle Robert, and when I go there, said he, I am going to do just as I please—*if uncle Robert will let me!* The Northern people are going to do just as they please if the slaveholders will let them. The little bit of opposition that has manifested itself in that little protuberance on American politics—the Wilmot Proviso—which our friend Gay has fully described as a tempest in a teapot, has now quite flattened down. The Whigs, who said we will stand by it at all hazards, have fairly backed out; they did so last fall; they got afraid of the Union. In Ohio I heard men striking their fists together, saying they would stand by it at all hazards; and after a little while, the Ohio State Legislature come to the conclusion, after having carefully considered the matter, that "to press the question of no more slave territory must be disastrous to our American Union."—New York came out expressly in favour of the Proviso and it has since seen that the Union will be perilled by adherence to that principle. And all over the North there is this fainting away before that power which was before undefined, as has been so eloquently touched upon by my friend Phillips; for while men hold up, their hands in favour of the Union and the Constitution, there is a moral conflict in their hearts, for, as was so beautifully expressed by Mr. Parker, of Boston, men cannot fight Slavery under the Constitution; the Constition soils the armour about them: we cannot strike Slavery while we have it on us: there is no other way but to throw it off.

I have no prepared speech, and I will not weary you any longer. I have sometimes thought since the late occurrences in France, that there may be an under current in men's hearts here as there was in Paris; Louis Philippe thought himself perfectly secure surrounded by his 300,000 soldiers, who, with fixed bayonets, were ready to support him in the suppression of the riots; but the troops were found to fraternize with the people; the soldier joined the civilian to assert and defend his rights. So I believe here, after all we have said against the American people, there is yet an under current pervading the mass of the people of this country, uniting Democrat and Whig, and men of no party, taking hold in quarters we know not of, which shall one day rise up in one glorious Fraternity for Freedom, uniting into one mighty phalanx of freemen to bring down the haughty citadel of Slavery with all its bloody towers and turrets.

"There's a good time coming boys,
A good time coming,
Wait a little longer.
We may not live to see the day,
But earth shall listen in the ray
Of the good time coming;
Cannon balls may aid the truth,
But thought's a weapon stronger,
We'll win our battle by its aid,
Wait a little longer."

Mr. Douglass concluded his speech amidst great applause.

At 2 o'clock the meeting adjourned to th Minerva Rooms, at 3 o'clock.

TUESDAY AFTERNOON, May 9th.—The Society convened according to adjournment in the Minerva Rooms; the President taking the chair. A business Committee of seven persons was appointed, which, after some discussion, was enlarged and constituted of the following members: Wendell Phillips, Lucretia Mott, C. C. Burleigh, Parker Pillsbury, Abby Kelly Foster, Francis Jackson, J. M. McKim, Samuel J. May, Caroline Weston, Eliza F. Merriam, Thomas Hambleton, Thomas Mc Clintock, Ester Hayes, Daniel Mitchell, John Ketchum, H. C. Wright, W. L. Garrison, Robert Purvis, Edward M. Davis, Edmund Quincy, Benjamin Bown, George Doughty, Samuel Brooke, J. B. Whitcomb, Samuel May, Jr., Cyrus M. Burleigh, Daniel L. Galbreath, Joseph Post, and Isaac Post.

The following additional Committees were appointed:—

Nominating Committe: Edmund Quincy, Wm. Donaldson, Hannah Cox, J. M. McKim, Robert Purvis.

Finance Committee: Samuel Brooke, and W. W. Brown.

Sarah Coates, and Cyrus M. Burleigh, were chosen Secretaries, pro tem.

After some discussion upon the expediency of holding evening meetings for public addresses, in which Garrison, Gay, and A. K. Foster participated, a committee of arrangements was appointed to make the needful preparations for public meeting on Wednesday evening.

The President gave an invitation to all persons present to participate in the discussions of the meeting.

A series of resolutions relating to the recent escape and recapture of 77 slaves in the District of Columbia, was offered by Henry C. Wright, and discussed with great animation by the mover, Lucretia Mott, Frederick Douglass, Edmund Quincy, J. M. McKim, Wendell Phillips, and others; after which they were referred to the Business Committee for amendment. The Society then adjourned to meet again at 9 o'clock Wednesday morning.

WEDNESDAY MORNING.—The Society met as adjourned. Francis Jackson in the chair. Mr. Garrison from the Business Committee, reported the following resolutions as substitutes to those referred to them yesterday:—

Whereas, an attempt was made in the District of Columbia, by a large body of slaves, to obtain their freedom by flight, but unsuccessfully; and whereas, they were aided, in this design to secure liberty for themselves and their children, by Capt. Sayres and his crew, of the schooner Pearl of, Philadelphia, who are now lying in prison in the city of Washington, to be tried as felons; and whereas, this occurrence has caused great excitement in the District aforesaid, and led to a fierce debate in the Halls of Congress, on the part of the Southern Senators and Representatives, in which the conduct of Captain Sayres and his associates has been stigmatized as felonious and piratical, and every one who sympathizes with those martyrs branded as accessory to robbery and outrage: Therefore,

Resolved, That this attempt by the slaves above alluded to, receives the cordial approbation of the American Anti-Slavery Society, as it must of every one who is not a traitor to his race, and excites the joyful hope that these are but drops of a coming shower, which shall cover the whole surface of the Southern country.

Resolved, That it is the right of the slave to escape from his prison house whenever a favourable opportunity is presented, and it is the duty of all to hide the outcast, and beware not him that wandereth, whatever may be the consequences.

Resolved, That most deeply do we sympathize with the recaptured, in view of the direful sufferings to which they will be subjected by their merciless oppressors; but our sorrow is greatly assuaged by the firm conviction, that though for the time being, they may have rivetted more closely their own chains, the effect of their laudable example upon the millions of their brethren in bondage, will be to inspire them with a determination to be free, and to hasten the day of their deliverance.

Resolved, That Captain Sayres and his associates, by endeavouring to secure for these slaves a safe and peaceful mode of escape on board the schooner Pearl, that they might stand in the enjoyment of freedom under the British flag, in Canada, and not crouch as beasts under the star spangled banner, performed a noble and Christian act, which is worthy of constant imitation, under favourable circumstances, and that they deserve, and will receive, the blessings of those who are ready to perish, and the plaudits of the friends of Freedom universally.

Resolved, That Slavery in the District of Columbia, from the hour that District was ceded to the United States to the present time, has been illegal and unconstitutional, because the American Government is not empowered to create, prolong, or tolerate Slavery, in any territorial possession; that every slaveholding enactment by Congress has been an act of usurpation, and is, therefore, null and void; that every slaveholder in the District is legally and Constitutionally guilty of felony; and, therefore, that Captain Sayres has violated no law of the land in transporting slaves, as passengers, from the District in his vessel.

The substitute was accepted by Mr. Wright, the mover of the original Resolutions, and a general and protracted debate ensued upon them, in which S. J. May, Garrison, Phillips, Thomas Earle, and others participated. The resolutions were laid on the table, for a motion of Wendell Phillips to take up the question of finance at half past 11 o'clock at this session. Carried affirmatively. The reading of the resolutions was again called for. On motion to adopt each one seperately, No. 1 was taken up, and an amendment moved by C. C. Burleigh to strike out the words—"traitor to the race." The amendment was lost after an animated discussion by the mover, Garrison, H. C. Wright, C. L. Remond, and J. M. McKim, and the resolution was adopted. The rest of the series were read separately, and adopted without discussion.

The Business Committee reported the following Resolutions by their Chairman, which were discussed at some length by John Ketchum, S. J. May, Arnold Buffum, C. M. Burleigh, C. C. Burleigh, W. L. Garrison, and Thomas Earle.

Resolved, That while we appreciate the presence of Mr. Hale in the United States Senate, delight in the frankness and self devotion of Palfrey, and in the gallantry, courage, and boldness of Giddings, on the subject of Slavery, when brought to the consideration of Congress, we deplore the melancholy necessity of their position which obliges them to stop so far short of what the hour, and the duty of every American citizen require; and we are especially sorry though not surprised that men, professing to be Abolitionists, are willing to hold pp as the highest representative of an Anti-Slavery political idea, one who, like Mr. Hale, has never yet avowed himself an Abolitionist; who indeed has broken no pledges because he never made any, but who has avowed no principles upon the subject more radical than those of the Young Democrats of New York, and the Young Whigs of Massachusetts, and the mass of soft-spoken men throughout the Union.

Resolved, That while we bid God speed to every movement designed and calculated to overthrow every species of oppression, whether affecting the interests or rights of white or black men, we most reiterate our conviction—fortified as it is by innumerable facts—that the Anti-Slavery movement in this country, in heighth and depth, in length and breadth, in its promise for the future, its conflict with everything spurious in the Church and everything corrupt in the State, in its tendency to overleap all sectarian and political barriers, in cultivating the spirit of universal love, in propagating the world-reconciling doctrine of human brotherhood, is the most radical of all the reforms of the day, and its triumph is essential to the success of every other.

W. L. Garrison, on behalf of the Business Committee, read the following Resolution:

Resolved, That they who are affirming that the condition of the white working classes is more intolerable and more to be deplored than that of the slave population—that what they absurdly call "wages-slavery" is worse than chattel slavery—do grossly insult the common sense of mankind, betray a sad lack of knowledge or of principle, and are not to be trusted in the advocacy of the sacred cause of labour; for, whatever are the grievances of the white labouring population, they bear no comparison to those under which the slaves are groaning; and if the free workingmen in the land are to any extent deprived of their just rights by bad legislation, the fault is in great part their own, because they hold in their hands the political power of the country—they can create, and they destroy; whereas the slaves of the South are utterly deprived of all their rights, and are therefore powerless.

The hour having arrived at which it was voted to take up the subject of Finance, the Committee commenced their duties. At this moment the "Hutchinson Family" volunteered an Anti-Slavery song. When the song was finished, Wendell Phillips said:

That he was glad to hear the voices of the Hutchinsons in this Hall, because he took their appearance here as a confession of their repentance for that sad act so deeply regretted by every Abolitionist—that of singing in the presence, and in praise, of Henry Clay, that cold, cruel, heartless man-stealer, the author of more evil to the nation than any other single Statesman. (Hisses and cheers.) He was glad to say for them in prose what he supposed they meant in song. At this moment it was specially important that the testimony of the Society against Henry Clay should be more emphatic, more solemn than ever, and hence he was delighted with an opportunity of saying how gladly we listened to their strains under that interpaetation, but under no other.

The remarks of Mr. Phillips were received with marked approbation by the antislavery portion of the audience. Appeals for funds to support the operations of the Society during the ensuing year, were made by W. W. Brown, and Abby Kelley Foster.

The Hutchinson Family again rose and sung, and this frank and unequivocal acknowledgment of the correctness of Mr. Phillips's interpretation of their previous singing was evidently very satisfactory to the members of the Society. Mr. Phillips remarked that he had never listened to music which gave him more pleasure, and proposed three cheers for the Hutchinsons, by way of acknowledgment to their response in song to his former remarks. The cheers were cordially given.

Mr. Garrison then read and advocated briefly the following Resolution belonging to the series, the reading of which was interrupted by the taking up of the subject of Finance:

Resolved, That while we would not throw a straw in the way of the improvement and relief of the white working classes, but on the contrary would warmly encourage them in their efforts to throw off any burdens under which they are labouring, we would submit to them the fatuity of their expecting to achieve such a victory for themselves, while they scorn and despise the coloured population on account of their complexion, refuse to work with them on equal terms, elevate slaveholders to office, and array themselves against the Anti-Slavery movement.

Thomas Van Rensellaer read the following preamble and resolutions:

Whereas, The present Anti-Slavery movement has been in operation for nearly eighteen years; and whereas, this movement is based upon moral suasion, viz: that the simple promulgation of the *truth* on this subject, without any accompanying physical force, would be sufficient to remedy the evil; and whereas, Slavery has increased more in this country during this period, than in the same time previous; Therefore.

Resolved, That common sense and common honesty to the slave, requires that we, as their true friends, should change our mode of attacking the monster.

Resolved, That we advise the slaves to resort to such means as will in their judgment secure to them Feeedom and Equality on the soil they have earned by their sweat and tears.

Resolved, That we sympathize with the slaves in any means they may resort to to obtain their freedom,

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.—The Society met according to adjournment at half past 3 o'clock, the President in the chair.

The Resolution reported by the Business Committee, and discussed during the morning, was taken up, and after some remarks by Mr. Garrison was adopted.

The following Resolution was read by Mr. Garrison, and after some pertinent remarks by C. C. Burleigh, Garrison, and C. L. Remond, was unanimously adopted:

Resolved, That we rejoice to know, that the case of Captain Sayres and his companions is to be carried up to the Supreme Court of the United States by the friends of constitutional law, and there vindicated as innocent, on the ground of the illegality of Slavery in the District of Columbia; and that Court is hereby solemnly admonished to calculate, if it can, the consequences that will follow a decision, sentencing those innocent and noble men to an imprisonment for years.

The next resolution was also offered by Mr. Garrison. An animated debate ensued thereon, in which E. M. Davis, Parker Pillsbury, C. M. Burleigh, C. C. Burleigh, W. L Garrison, John Pierpont, Thomas Hambleton, Samuel May, Gibbs, Thomas Earle, John Ketchum, Wendell Phillips, Underwood, and Abby K. Foster, participated. It was finally adopted, and is as follows:

Resolved, That slaveholders, as such, can have no rights; they have no rightful existence; they never were created by God, and therefore constitute no part of the human race; they are of monstrous and diabolical origin, and, therefore, no law, no constitution, no compact, no religion, that endorses their humanity, is to be tolerated or obeyed.

Adjourned to meet at half-past nine o'clock, Thursday morning.

Messrs. Fergusson and Smith, the committee appointed to make arrangements for a meeting on Wednesday evening, having procured Convention Hall for that purpose, an extra session of the Society was held at that place on that evening. Robert Purvis, one of the Vice Presidents, was requested to take the Chair, and addresses of great eloquence were made by Frederick Douglass, W. W. Brown, C. L. Remond, and Abby Kelley Foster to a crowded and most attentive audience.

THURSDAY MORNING.—The Society convened according to adjournment on the previous evening, at the Minerva Rooms, at half-past nine o'clock, the President in the Chair.

On motion of Edmund Quincy, it was voted that the Society continue in session until three o'clock, P. M. and adjourn at that hour *sine die*.

On motion of Wendell Phillips, the Executive Committee were directed to procure the publication in the daily papers of this city, the Resolutions passed at the afternoon session of Tuesday, relative to the flight and capture of the seventy-seven slaves of Washington.

Wendell Phillips from the Business Committee, offered the following Resolution:

Resolved, That this Society takes occasion at the first meeting held since the reception of the Remonstrance addressed by the Forty Thousand Women of Scotland to the Women of this land, to express its deep gratitude to the friends of Justice and Liberty in Old Scotland for this noble effort in behalf of the American Slave, its appreciation of the amount of labour necessary to embody so imposing a testimony, and the cordial joy it feels in knowing that in the dread struggle waging here against such overwhelming odds, we have the sympathy and help of the Abolitionists of Scotland for our comfort and encouragement.

Mr. Garrison spoke briefly of the important character of this Remonstrance, and of the self-devotion of the Anti-Slavery Women of Scotland. Mr. Phillips followed Mr. Garrison in the same strain, and urged upon this Society the importance of using the Remonstrance at all large meetings, and exhibiting the huge roll all over the country. He moved that the Executive Committee be directed to transmit this Resolution to those who had forwarded the Remonstrance, and to tender, at the same time, the gratitude of the Society to those who had signed it.

The motion was seconded by C. L. Remond, in a few pertinent remarks, and advocated warmly by Frederick Douglass, who bore testimony to the faithful labours of the noble Anti-Slavery women of Scotland, and which he had himself witnessed, on his recent visit to that country.

Mr. Douglass was followed by W. L. Garrison, Thomas Earle, Lucretia Mott, John Levi; and a brief debate on the influence and duty of petitioning sprung up, in which Earle, Levi, and Garrison participated. The question on the Resolution and motion was then taken, and both were adopted with entire unanimity, and much enthusiasm.

Edmund Quincy, Chairman of Committee on Nominations reported a list of officers for the ensuing year, which, on motion of Samuel May, Jr. was accepted. It is as follows?

President—WM. LLOYD GARRISON.

Vice Presidents—Oliver Dennet, Maine; Benjamin Comings, New Hampshire; Sumner Lincoln, Vermont; Francis Jackson, Edmund Quincy, Massachusetts; Asa Fairbanks, Rhode Island; Jonathan Leonard, Connecticut; Samuel J. May, Thomas M'Clintock, New-York; Robert Purvis, Edward I. Davis, Pennsylvania; B. Rush Plumley, New Jersey; Thomas Garrett, Delaware; Thomas Donaldson, William Stedman, Ohio; David Wilson, Indiana; Robert Stewart, Illinois; Zephaniah Platt, Michigan.

Corresponding Secretary—Sydney Howard Gay.

Recording Secretary—Wendell Phillips.

Treasurer—Francis Jackson.

Managers—Newell A. Foster, Ruth Morrill, Maine; Luther Melendy, Parker Pillsbury, Amos Wood, Wm. P. Tilden, New Hampshire; James Slayton, Patten Davis, Vermont; Andrew Robeson, Amos Farnsworth, James N. Buffum, George W. Benson, Bourne Spooner, Charles L. Remond, Massachusetts; Daniel Mitchell, Rhode Island; George Sharpe, Butler N. Strong, Luther Bartlett, Connecticut; Joseph Post, Daniel Carmichael, Mary Springstead, Isaac Post, Frederick Douglass, New-York; Addison Conger, George Atkinson, New Jersey; James M. McKim, Elijah Pennypacker, Wm. H. Johnson, John P. Magill, Edwin Fussell, Pennsylvania; Joseph A. Dugdale, David Galbraith, Lydia Irish, Abraham Allen, Ohio; Mary Ann Swain, Clarkson Puckett, Indiana.

Executive Committee—William Lloyd Garrison, Francis Jackson, Wendell Phillips, Maria Weston Chapman, Edmund Quincy, Anne Warren Weston, William H. Channing, Eliza Lee Follen, Sarah Pugh, Sydney Howard Gay, James Russell Lowell, Charles F. Hovey.

Parker Pillsbury offered the following series of Resolutions, and laid them on the table for the consideration of the meeting. The time, however, was too limited for their discussion:

Whereas, by the treaty made between the United States and Great Britain in 1814, the traffic in slaves is declared to be "irreconcilable with the principles of humanity and justice," and

Whereas, the two Governments pledged themselves each to the other, to use their best endeavours to accomplish so desirable an object as its entire abolition,—and,

Whereas, both nations have enacted laws, punishing with death, as other piracy, the Foreign Traffic, and

Whereas, the Domestic Traffic in slaves protected and practiced by the Governernment of this country, is, if possible, more abhorrent to the principles of humanity and justice than the Foreign—therefore,

Resolved That this nation stands before the world, convicted on its own principles, *and by its own written statutes* of being A GRAND CONFEDERACY OF ORGANIZED PIRATES, and

Resolved, That inasmuch as Great Britain has abolished her own Slavery and the Slave Trade, and is otherwise gloriously fulfilling the stipulations of the Treaty, this Society would respectfully suggest to the Abolitionists of that country, that they memorialize Parliament on the subject of declining all farther diplomacy with this nation, in the true spirit of our motto, "No Union with Slaveholders," so long as it tramples its own treaty under foot, and proves itself by its own written declarations, a vast community of organized pirates, for whose utter extermination every civilized nation on the globe should feel bound to labour.

Mr. Garrison, on behalf of the Business Committee, offered the following Resolution, which was unanimously adopted:

Resolved, that the Abolitionists of the country should keep it in constant remembrance, that an efficient instrumentality in their hands is to petition the State Legislatures to repeal all laws making any opprobrious or unequal distinction between the inhabitants on account of their complexion or condition; and, especially to memorialize Congress to call a Convention of the people of the United States, to devise measures for the peaceful dissolution of the Union, in which it is impossible for the elements of Liberty and Slavery to coalesce, or tyrants and freemen to live in peace together.

By request of George Doughty, of Jamaica, L. I. Wendell Phillips read a resolution calling for special action of the Society in relation to the 3-5ths clause of the United States Constitution. The resolution was discussed by Phillips, Garrison, Doughty, Pillsbury and Earle, most of whom argued that such action could only be considered as unnecessary labour! by a society which aimed at the abrogation of the whole of the United States Constitution, and which was labouring to destroy the union with slaveholders, and not merely that portion of it which affected the power of the ballot. Mr. Pillsbury explained, however, that it was not strange that his friend Doughty should feel some anxiety on this point, as he lived in a community so utterly destitute of all principle that they could not be reached except by an appeal to their own selfish interests. Thomas Earle thought that injustice was done the people of Jamaica, and had no doubt that one half the people of that place would readily sign a petition for the abolition of Slavery. Mr. Doughty offered to give him $50, and pay his expenses from Philadelphia if he would procure the signatures to such a petition. He withdrew his resolution.

The resolution relative to the course in Congress of Messrs. Hale, Palfrey and Giddings was taken from the table, and its adoption moved by W. Phillips.

Mr. Garrison made some remarks upon the resolution, and read from the last No. of the Standard some extracts from the recent speech of M

poerisy had laid upon it; and more especially as Abolitionists, we rejoice in this noble rebuke of American inconsistency—glad that France stands side by side with England, Denmark, Tunis, Algiers, and Hungary, as a lover of Human Liberty, and that the nation whose early struggles La Fayette so devotedly aided, offers thus to the world the fullest atonement in its power, for that error which saddened the last years of that veteran philanthropist and patriot—that of "Having [to use his own memorable words to Clarkson], drawn his sword in founding a slaveholding Republic."

The Business Committee reported the following Resolution, which was immediately adopted after substituting as an amendment, on motion of C. C. Burleigh, the words "an enemy," for the "worst enemy."

Resolved, That the man who has borne arms against Mexico is a traitor to humanity, and an enemy to American Institutions; the Statesman who consents to the acquisition of an inch of Mexican Territory, on any condition whatever, betrays the rights of the North, though he hastens that welcome event, the downfall of the Union; and that the Abolitionist who counts the Wilmot Proviso as anything but breath—a reed set up against the Mississippi—has still the A B C of his enterprise to learn.

Mr. Garrison read the Resolution touching the Land Reform. C. C. Burleigh suggested that the words, "and warmly encourage" be added to "not discourage." The meeting was addressed in a long speech against the Resolution on the Land Reform, the condition of sailors, soldiers, &c., the victims, as he designated them, of wages-slavery. He was replied to by C. C. Burleigh, who drew a striking parallel between the condition of the laborer for wages and the chattel slave. The debate was continued by Earle, Garrison, and G. Evans. The last named gentleman disclaimed the remarks of Mr. West as a proper representation of the principles of his party. The previous question was moved by Wendell Phillips, and sustained. The resolutions were then passed in order.

The resolution offered by Theodore Parker at the Tabernacle on Tuesday morning was read and passed unanimously. The resolution offered by Wendell Phillips, at the same time, was also read, and C. M. Burleigh moved that it be laid on the table. The motion was lost. The Chairman, Edmund Quincy, announced that it wanted but three minutes of three o'clock, and that it would be his duty to adjourn the meeting at that hour in accordance with a previous vote. C. C. Burleigh moved that we do not adjourn till 5 minutes past 3. Carried. Mr. Burleigh then briefly stated his objections to the resolution, after which the question of its adoption was put, and carried in the affirmative.

The resolutions offered by Mr. Van Renselaer at a previous session, were rejected *seriatim*.

It was then moved that the Society do now adjourn *sine die*, which motion was adopted.

W. L. GARRISON, *President*.

C. M. BURLEIGH, } *Secretaries pro tem*
SARAH COATES, }

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 18, 1848.

The Standard—New Arrangement.

The Standard, for the ensuing volume, will continue under the charge of its present editor, with the assistance of JAMES RUSSELL LOWELL, as Corresponding Editor.

Mr. Lowell's contributions will be weekly, and over his own initials.

EDMUND QUINCY, whose letters from Boston, are already known to, and appreciated by our readers, will continue our regular *Boston Correspondent*. A letter from him will be published every fortnight.

Our Dublin Correspondent, R. D. WEBB, will keep us informed of the condition of Ireland, and the state of Europe generally, as heretofore by regular communications, twice each month.

We have the promise, also, of occasional letters from two well-known friends of the cause, who will leave this country on the 1st of June, for Europe.

With such a list of *regular contributors* to its columns, in addition to those who favour us with occasional communications, we are confident that the Standard will be worthy of, and we trust will receive, the hearty support of every friend of the American Anti-Slavery Society. We are certainly speaking within bounds, when we say, that no volume, since its establishment, has been commenced under more favourable auspices. The engagement of Mr. Lowell, whose reputation as a poet, and a reviewer, is second to no other in this country, we esteem as a most fortunate one for the paper and the cause which it advocates. And it is not improper to say here, that the frequent quotations which are made from the letters of our Boston and Dublin correspondents, are the best proof of the esteem in which they are held by our contemporaries of the Press.

Two years since the price of the Standard was put at $1 *per annum*, in the hope of an increased circulation. The success of the experiment has not been such as to justify, in the opinion of the Committee, the continuation of these terms, in view of the increased expenditure involved in the new arrangement. The subscription-price, therefore, will be raised, at the commencement of the new volume, to its former rate of *Two Dollars per annum*, payable in advance. The new arrangement commences immediately, but the price will not be raised till the 1st of June. All subscribers who have *already* paid in advance for the next volume, will receive the paper, till the close of their year at the old price. All whose year commences *before* the close of the present volume, and who pay before the change is made, will receive the paper to the close of *their* year, at $1 *per annum*. But all who do not pay before the 1st of June, whose subscription commences at that time, and have not already paid, will pay the new price of $2 *per annum*.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The annual meeting of the New England Anti-Slavery Convention will be held in Boston, on TUESDAY, WEDNESDAY, and THURSDAY, May 30th, 31st, and June 1st, to which all the friends of immediate and unconditional emancipation rea cordially invited. Not one of the long series of meetings held by this Convention have failed to be of absorbing interest, or to give a powerful impetus to the Anti-Slavery cause. No other anniversary meeting in the land is so attractive, or characterized by such earnestness of spirit and boldness of expression. Large as has been the attendance hitherto, it is hoped it will this year greatly exceed all precedent.—Let the friends of the slave, even far beyond the borders of New England, pour into the city like an invading army. Who that can come will be absent? How long shall the slaves be kept in their chains? How long shall we ourselves crouch under the lash of southern slave-drivers? How long shall the present union with human kidnappers continue? Let a more than French enthusiasm inspire us to assemble our forces, combine and direct our strength, and give vigour to our operations Let this be a memorable gathering in the history of the republic. We can make it so—then WE WILL.

The Annual Meeting.

We give up a large portion of this week's paper to the proceedings of the Annual Meeting, a report of some of the speeches, and the notices of the daily papers of this city. We shall next week publish a full report, corrected by themselves, of the speeches of Theodore Parker, and Wendell Phillips, from the notes of our phonographic reporter, Mr. W. Henry Burr. Those of Frederick Douglass, and Lucretia Mott, we publish almost precisely as they come from his pen, and they will be acknowledged, we think, as remarkably correct.

The meeting was one of unusual interest. Some of the most distinguished advocates of the Anti-Slavery cause, and a larger delegation than usual, especially from Pennsylvania, of its old and tried friends, were present, during the three days that the meetings continued. For the most part, entire unanimity prevailed, and the discussions upon nearly all the Resolutions were full and satisfactory, though we were not left free—what Anti-Slavery meeting ever was?—from the captious and hair-splitting spirit which possesses some people, and which is submitted to, and borne with patiently, no where else but in our meetings. In a country where free speech is so little tolerated, we can afford to suffer much, for the sake of preserving that inviolate, though sometimes at the expense of the true interests of the cause, and at the risk of making the meetings a recognized asylum for all crochetty and halting intellects, and our platform an arena whereon all aggrieved mortals may challenge the world to meet them in battle on the long-disputed difference between tweedledum and tweedledee.

Some of the Resolutions affirm old and acknowledged truths in the old way; others affirm the same things in a new and perhaps startling shape; but all are well worthy the consideration of the people of this country, some of whom, we are glad to see, by the public papers, have already taken the subjects presented in hand. The case of Captain Sayres, and his unfortunate crew and passengers presented the question of the comparative rights of slaves and slaveholders in a practical point of view, and it will be seen by the series of resolutions touching that subject that the Society has very deliberately, and very emphatically recorded its opinion and feeling as to the propriety of a man helping himself to himself, and another assisting him in so natural an undertaking. The question which has been agitating Congress, for the last four weeks, and which the nation evidently thinks is a question, namely—what are the rights of slaveholders?—is met by the Abolitionists with the very straightfoward and decisive answer, that the slaveholders, *as such*, have no rights whatever. It was thought by some who debated the Resolution affirming this truth, that it might be liable to misconstruction, and though we acknowledge that such an abrupt assertion of the principle may seem startling, it can, we apprehend, be no more successfully combated, than that other self-evident truth of which it is the consequence and corollary, that slavery is a sin, and should be immediately abandoned.

We have no room, even were it necessary, to comment at length upon all the resolutions passed at this meeting. They are before our readers for their comments and consideration. We desire only to call their attention to them, and assure the members of the Society, that the meeting which passed them was of such a character, and governed by such a spirit, as to encourage us for the future, as it cheered us with the assurance that their past labours have not been without their fruits.

A PARABLE.

Said Christ our Lord, "I will go and see
How the men, my brethren, believe in me;"
He passed not again through the gate of birth,
But made himself known to the children of Earth.

Then said the Chief-Priests, and Rulers, and Kings,
"Behold now, the Giver of all good things;
Come, let us receive with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace-chambers lofty and rare
They lodged him and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him,
And in Church and Palace, and Judgment-hall
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation-stones,
The son of Mary heard bitter groans.

And in Church and Palace, and Judgment-hall,
He marked great fissures that rent the wall,
Opening wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your Thrones and Altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the Noble and crushes the Poor?

"With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In Heaven, these eighteen hundred years."

"O, Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and Sole, through all our land.

"Our task is hard,—with sword and flame,
To hold thy Earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

Hon. D. P. KING, will accept our thanks for a copy of the fearless and noble speech of Mr. Giddings, in Congress on Mr. Palfrey's Resolution.

MEETINGS IN PHILADELPHIA.—We learn that our friends in Philadelphia held very large and enthusiastic meetings on Friday evening, and Sunday afternoon last. They availed themselves of a visit of Wendell Phillips to that city to give the Philadelphians an opportunity to hear the finest speaker in this country. He opened the Gospel of Disunion, we are told, to the delight and edification of all, who wish well to their country, and the liberties of all her people.

☞ GERRIT SMITH has given $500 towards the expenses of the trial of Captain Sayres and his fellow prisoners.

☞ We regret that the length of the proceedings of the Annual Report obliges us to omit, till next week, the valuable letter of our Dublin correspondent.

☞ Dr. Bacon, of the New York Day Book, calls An niversary week the "Annual Clerical Vanity Fair."

Notes on New Books.

The Christian Examiner for May. Crosby & Nichols, Boston. C. S. Francis & Co. New York.

The Examiner for this month is especially valuable for its historical character. The article upon Thomas Shepherd, one of the early Fathers of New England, and that upon a more widely known, if not a better man, of later times, Jonathan Edwards, will be read with interest and profit. Some of the conclusions of the writer of the paper upon Catholic and Protestant Missions, we might question had we time and room for such matters. The Revelation of St. John; The Piscataqua Association of Ministers; Blindness and Idiocy; are all valuable articles in their way. The number beside contains the usual amount of judicious literary criticism.

Memoir of William Ellery Channing, with Extracts from his Correspondence and Manuscripts—In three volumes. Boston, William Crosby & H. P. Nichols, 111 Washington street. London, John Chapman, 1848.

This long-expected, and long-promised memoir of the late Dr. Channing, by his nephew and friend William H. Channing, has at length appeared, and will be warmly welcomed by the reading public. We have had time as yet only to glance at the volumes, which have the beauty of type and paper, for which Boston books are so justly celebrated, and which particularly distinguish every thing published by Crosby & Nichols. The first volume is embellished with a beautiful portrait in line engraving of Dr. Channing, after a painting by Washington Allston, in 1811. Baker & Scribner, of this city, have the work for sale. We shall notice the work more at length at some other time.

Howitt's Journal.—The April number of this magazine is illustrated with several good wood cuts, among which is a protrait of Lamartine. The article on the French Revolution by Wm. Howitt, the letter of Goodwin Barmby from Paris, on the same subject, and the memoir of Larmartine, from the French of Cormenin, are of special interest just now. It contains also another of Frederick Rowton's excellent articles on Capital Punishment; a review of Beranger the Poet; Translations from Lamartine's History of the Girondists; a lively memoir of Mrs. Howatt, ihe American actress, by Mary Howitt, &c. &c. Crosby & Nichols, Boston, agents for the U. S. Berford & Co. New York.

Westminster Review, April, 1848. L. Scott & Co's. American edition.

The reprint of the Wesminster Review is issued with their usual promptness by Messrs. Scott & Co. and presents and attractive table of contents. The papers upon the French Revolution of 1848, Louis Blanc, and M. Albert, "Ouvrier" are, of course, its most interesting articles, as all organs, whether Whig, Tory, or Radical, must have their say upon the all-absorbing events of the time. A review of the Life and Correspondence of Lord Sidmouth; Primogeniture and Peasant Proprietors, a most important subject for the present consideration of the people of Great Britain; State of Education in Wales; The Bicêtre Asylum, a most valuable and interesting article upon the education of idiots; Road Reform; with the usual critical and miscellaneous notices, notices of Foreign Literature, and Correspondence fill up the pages of this number.

The Child's Friend: Edited by Mrs. Follen.—The April number of this excellent little periodical, contains pieces of such admirable adaptation to the purposes of the work, as to make it clearly the best investment of $1 50 for twelve such numbers annually. For proof, see the story on our last page, "The old Garret." Leonard C. Bowles, Boston. Francis, New York.

The London Quarterly. Leonard Scott & Co.'s edition.—A caustic review of the recently published History of the Captivity of Napoleon at St. Helena, by Count Montholon, gives many new facts upon a subject, which seems to lose none of its interest in the lapse of time. The reviewer has had access to the papers of Sir Hudson Lowe, which he announces are about to be given to the world, and with the facts gathered from them, he convicts the French General of many inaccuracies and false statements. A review of the "Memoirs of the Reign of George the Second, by John Lord Hervey," a work recently published in London, is a most lively and piquant history of the gossip of the last century.—The paper on the French Revolution is, of course, just what we should look for in a high Tory Journal, and in which the writer comes to the same conclusion with which all of his class are comforting themselves, that the last revolution in France will necessarily be a failure, and that the Government of Great Britain was never on a firmer footing than at this moment. Eastlake, on the History of Painting; Tennyson's Princess; Antiquarian Club Books; Scotch Topography and Statistics; and Our Military Establishment, make up the table of contents.

To Correspondents.

E. D. H. It is no matter now, but the general account is that on which we we rely when closing. His communication shall appear as soon as we have room for it.—We forgot to reply sooner to a request in a former letter, that we have none of the last Massachusetts Reports in this office.

S. P. The amount enclosed in his letter is correct. He evidently misunderstands our position on tha Free Produce Question. The difference between us and some of our friends is this:—We do not denounce the use of such products a sin, but refrain from them, nevertheless, as far as we can conveniently; they denounce us because our preaching is no better than our practice, while their practice, like ours, depends upon their convenience.

I. S. S. Shall be acknowledged in form and in full the first moment we have to attend to our own affairs.

M. W. C. The list shall be published next week.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Flowers; The Kings of the Soil. *Miscellany*: Frank and Harry—The Old Garret; The Cause of the People; The Petition of the Charter; Douglas Jerrold; Gleanings from Foreign Papers.

FIRST PAGE.—*Selections*: American A. S. Society; The New York Sun. *Standard*: Fourteenth Annual Meeting of American A. S. Society.

Married.

In Boston, May 4th, Professor A. GRAY, of Harvard University, to JANE L. LORING, daughter of Charles G. Loring, Esq.

At Glencove, L. I. May 8th, PARK BENJAMIN to MARY BROWER, second daughter of Henry M. Western, Esq. of Dosoris, New York.

In Roxbury, (Mass.) May 10th, EPES SARGENT, Jr. to Miss ELIZABETH W. WELD.

Died.

On the 3d instant at his seat, Stretton Park, in his 76th year, Sir THOMAS PAKINGTON, Bart. formerly M. P. for Wycombe.

GENERAL INTELLIGENCE.

Foreign.

SEVEN DAYS LATER FROM EUROPE.

ARRIVAL OF THE CAMBRIA.—ALL QUIET IN ENGLAND.—NO OUTBREAK IN IRELAND.—THE FRENCH ELECTIONS PASSED OFF QUIETLY.—DISTURBANCES IN GERMANY.—THE DANES DRIVEN OUT OF HOLSTEIN.—PROGRESS OF THE WAR IN ITALY.—THE MARKETS, &c.

The Cunard steamer *Cambria*, Captain HARRISON, which sailed from Liverpool on Saturday, the 29th, arrived at this port on Sunday morning, having made the passage in a little less than fifteen days. She brings intelligence a week later than the last steamer, all of which that is of any importance, we give below.

ENGLAND.—A meeting of the new party for political reform, at the head of which are Cobden, Bright, and other leading men of the Corn Law League, has been held at Manchester, at which the following circular was adopted:

5, Newall's Buildings, MANCHESTER, April 27, 1848.

DEAR SIR:—A number of gentlemen have met here to-day to consider what steps should be taken to promote a cordial union of all classes of reformers in favour of an improvement in our system of Parliamentary representation. They feel that increasing public expenditure and increasing taxation are causes of the deepest anxiety, and they doubt the possibility of any permanent remedy being applied while the tax-payers are, for the most part, excluded from direct influence in Parliament.

I have been requested to address this circular to you to ascertain how far you think the extension of the franchise to all *householders*, with the protection of the *ballot*, the more equal distribution of the electoral power by means of *electoral districts*, and the shortening of the duration of Parliaments to a period not exceeding *three years*, would afford a system of representation, such as the middle classes, now partially enfranchised, would generally acquiesce in, and which the unenfranchised classes would accept as a substantial admission to their legitimate place in the Constitution.

I shall be glad also to know whether you think that, at the present time, a movement is desirable in favour of the changes I have indicated, and if you are disposed to cooperate with the Association founded for the purpose of promoting them. I shall be glad also to know what—so far as you have ascertained—is the prevailing feeling of the inhabitants of your town or district, on the subject to which I have referred.

The replies to this circular will not be published, and I will thank you to favour me with an answer at your earliest convenience.

I am, dear Sir, faithfully yours.

Chartist meetings continue to be held in various parts of England, attended by large bodies of people. No disturbances have taken place, except at Greenock in Scotland, where a meeting was interfered with by the Police, and some persons severely injured.

IRELAND.—The reports of destitution and death, from the western counties, are most appalling.

At Kilrush, in the county of Limerick, the survivors cannot procure coffins for the dead.

The *Galway Mercury* says that in Clare many deaths are taking place from starvation. Bodies remain unburied for days for want of coffins. The clergy are exhausted with applications to bury these victims of English misrule.

An appeal, for aid in the Repeal movement, to the friends of Ireland in the United States of America has been published, signed by Thomas D'Arcy M'Gee. According to the public prints the people of Ireland are everywhere preparing for an outbreak, some in the hope, and others in the fear of it, and that the pike trade in Dublin and Belfast is very brisk. It is said that in the country the different trades are arming themselves as distinct bodies. A correspondent of the London Times says:

The alarm, whether groundless or otherwise time alone will tell, keeps a fast hold on the public mind.—The Government preparations continue to be carried out on a scale which indicates the danger to be near and imminent. The officers of the custom house have this day received directions to prepare permanent accommodation for the quartering in that building of 80 soldiers. In addition to this precaution, a party of military was all this day under arms on the roof of the Bank of Ireland. Troops are also stationed in a house of business in Dame street, contiguous to the lower Castle Yard, and the splendid mansion of the Earl of Charlemont, in Rutland square, is reported to have been surveyed, with a view of being partially converted into a temporary barrack.

The aspect of affairs presented by our own correspondent, however, we presume may be relied on. A meeting of Irish Repealers and English Chartists was held in Dublin on the 24th, but it seems to have been a small one. An address to the Irish people, urging peaceful measures has been issued, signed by John O'Connell.

FRANCE.—The elections passed off with perfect order, in all parts of the country as far as heard from, and uniformly in favour of the moderate party. There was little or no excitement in Paris on the occasion, and it is said that no one would have supposed, from the appearance of the city, that anything of importance was going forward. At the same time there are charges against Ledru Rollin, Louis Blanc, &c. of corrupting the voters; but this is scarcely borne out by the fact of general apathy in regard to the matter. The election was followed by a considerable rise in the funds. The following account of the result in Paris is furnished by the London respondent of the *London Morning Herald*:

The result of the Paris elections is not yet known. It appears that 210,000 voted in Paris, and nearly 60,000 in the arrondissements of Sceaux and St. Dennis, and only forty lists can be examined in each section per hour. The *National*, however, contains the following:—

"According to the estimates which have reached us from a great number of sections, the following is the probable result of the Paris elections. The nomination of these 28 candidates appear certain:

Lamartine,	Bethmont,	Schmidt,
Dupont, de l'Eure	General Duvivier	Perdiguier,
F. Arago,	Lasteyrie,	Pagnerre,
A. Marrinst,	Vavin,	Lamennais,
Garnier Pages,	Buchez,	Caussidierre,
Marie,	Recurt,	Cormenin,
Beranger,	Gen. Cavaingoc,	Ledru Rollin,
Cremieux,	Peupin,	Albert,
Carnot,	Corbon,	Flocon,
	Louis Blanc.	

The candidates who, after these, appear to have the best chance are:

Md. Bastise,	Vollin,	Wolowski,
Goudchaux,	Dauguy,	G. Degoussie,
Pascal,	David (d'Angers)	General Guinird,

the Pastors Coquerel and Berges."

Accounts from the Provinces are equally promising and have exerted a favourable influence upon the funds. A correspondent of the *Times* also says, that on the 24th, though the funds generally only maintained themselves, "Railroads rose considerably in consequence of a report that was deemed well founded, that a decree would appear in the *Moniteur* of Tuesday for transferring the property in all the lines of railroad to the the State. A rumor prevailed that the valuation at which they would be taken would be equitable—namely at the average price of the stocks during the last six months, and that in payment of them the holders would receive 5 per cent. Government Stock, also at a similar average."

Another Festival.—In the early part of May a grand banquet is to take place in the Champ de Mars. The workmen, the National Guard, and the army, represented by 100,000 delegates, will meet then together, and swear to defend the country against enemies at home and abroad, and if necessary, to die for it. The Provisional Government intends to make this fete a most brilliant one.

At the College of France, by direction of the Provisional Government, eighteen Lectures on Political Economy are to be delivered, embracing the consideration of all the systems of Finance and Political Economy, proposed or adopted from the earliest periods by distinguished men, and ending with the systems of Owen, Fourier, St. Simonianism and the Free Traders.

A decree has been issued prohibiting the assemblages of armed Germans in the Departments of the East.

A deputation of English Fraternal Socialists, among whom was Mr. Owen, has waited on the Provisional Government to offer their congratulations on the efforts which were making in favour of the poorer classes, and to submit various propositions relative to the organization of labour. They were well received.

Abolition of Slavery—At a council of the Provisional Government, held on the 23d, a decree was adopted definitively abolishing Slavery in all the colonies and possessions of the French Republic. The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave owners, the amount and form of which will be fixed by the National Assembly. All traffic in slaves between proprietors in the colonies is interdicted from the day of the publication of the decree. All introduction by hire or otherwise of negroes in the colony is also forbidden. This clause is especially intended to prevent the introduction of negroes from Senegal, by any system similar to that of the Hill Coolies in the English colonies.

Prussia—A domonstration of the working men was to have taken place at Berlin on the 20th, but was defeated by a counter demonstration of other citizens. The event is considered an evidence that the peace of Berlin will not be again disturbed.

The Schloffel, one of the radical leaders and an editor, has been arrested. A correspondent of one of the London papers says:

An article in his paper of yesterday spoke out openly enough for a Republic. In this article he compared the Prince of Prussia to Nebuchadnezar, M. Winutoli, President of the Police, to Pontius Pilate, and the Minister Camphausen to Barrabas.

Letters from Breslau state that the disturbances in the provinces are completely appeased.

POSEN.—Great disturbances exist in Posen, and a guerilla warfare is carried on all over the country. The Jews seem to be the marks of the peculiar fury of the Poles. German Poland, it is said, exhibits a state of complete anarchy.

BADEN.—The republicans have everywhere been beaten and dispersed.

HANOVER.—The country, according to the latest accounts, was in a very unsettled condition. The people are by no means satisfied with the tardy concessions granted to them by the King.

DENMARK.—A sharp action took place on the 21st, between the "Free Corps," consisting of Hamburghers, Berliners, &c. and some Danish infantry, about 800 men in all, supported by a small body of cavalry and a couple of field pieces. The former were defeated with considerable loss.

ALTONA, Monday, April 24, noon—The train from Rendsburg has brought intelligence of the taking of the town of Schlewig by the troops of the Confederation, after an engagement which lasted from 3 o'clock in the afternoon of Easter Sunday, until 11 at night. The loss of the Prussians, so far as can be gathered from the unauthenticated accounts, is about 300 men killed and wounded, principally of the 2d and 20th regiments. Up to Monday morning 116 wounded had been brought into the Rendsburg hospital. That of the Danes is not yet known, but probably from having fought comparatively under cover, it is not so great.

PRUSSIA is said to be still arming. The re-establishment of Poland has been petitioned for by a deputation of Polish noblemen, and the subject is said to be under consideration at Warsaw.

YUCATAN.—The notable scheme which has recently been agitating our slaveholding Government, to annex Yucatan, or, at least, to check the spirit of liberty in her people, and suppress the revolutionary movement, which there, as in Europe, at this moment, is one of the people against a tyrannical aristocracy, is likely to be defeated.

By the latest accounts from that province, it seems probable that the people will settle their difficulties in their own way. The Government has made a Treaty with Pat, the chief of the revolutionists, upon the following terms:

1st. Pat shall be Governor for life of the Indians of Yucatan: 2d. D. Miguel Barbachano shall be Governor for life of the whites of the State; 3d. Twenty-five hundred muskets, taken from the Indians before the war, shall be given up to Pat; 4th. All debts due by the Indians to their masters, shall be forgiven; Unoccupied lands which have been sold by the Government shall be again held in common; 6th. No personal tax shall be paid in Yucatan; 7th. [This article provides that the *derecho de estola* shall be reduced. We do not know the nature of the impost. Possibly the article would throw open offices in the church more widely to the Indian population.]

ACKNOWLEDGMENTS.

For the Standard—from May 2, to 13, 1848.

416	Samuel Rodman, New Bedford, Mass	$4 00
464	Thomas Keese, Cardington, Ohio,	1 00
464	T. Sharpe, "	1 00
438	John K. Herr, Paradise, Pa.	2 00
	Rev. Henry Bacon, Providence, R I	1 00
420	Thomas P. Nichols, Newport, R I	50
452	Stephen Howland, Red Creek, N Y	1 00
487	Harvey Chase, Valley Falls, R I.	2 00
484	Elizabeth Chase, "	2 00
468	Mary G. Chapman, Boston, Mass	2 00
470	Ann Alley, Lynn, Mass	3 00
428	Abby L. Breed, "	2 00
456	Richard Warren, New York	1 00
442	Charles Thompson, Poughkeepsie, N Y	1 00
468	M. Marriott, Hudson, N Y	1 00
468	M. M. Hyatt "	1 00
452	H. D. Thorn, Marengo, N Y	1 00
468	Henry Bonnell, Waterloo, N Y	1 00
468	Abram Vail, do	1 00
468	W. S. Dell, do	1 00
468	Azaliah Schooley, do	1 00
468	Asa Palmer, do	1 00
468	Levi Laing do	1 00
468	R. P. Hunt do	1 00
474	Thomas McClintock, do	1 00
452	J. W. Pratt, Lansingville, N Y	2 00
493	James A. Burr, Ludlowville, N Y	1 00
468	L. Tarbox, Brooklyn, Ct	1 00
417	Truman Fisher, Dedham Mass	1 00
417	Stephen Bates, do	1 00
420	S. W. Clark, do	1 00
427	J. D. Snell, do	1 00
468	E. A. Rodgers, Bellerica, Mass	2 00
454	Edmund Quincy, Dedham, Mass	2 00
454	Samuel Gilman, Boston, Mass	1 00
508	Daniel Ricketson, New Bedford, Mass	1 00
465	Catherine Leach, Sherman, Ct	1 00
468	John Ketchum, Jericho, L I	1 00
467	Henry Mott, Manhasset, L I	1 00
468	Dr. J. B. Estlin, Bristol, England	1 75
468	S. Howland, Sherwood's corners, N Y	1 00
466	Fanny Smith, Peterboro,' N Y	1 00
416	Mrs. S. Marshall, Painsvile, Ohio	1 32
468	C. B. Taylor, Pittsburgh, Pa	1 00
413	N. Richardson, Warren, Mass	66
468	Martha Smith, Plainfield, Ct	2 00
466	Jacob Ferris, Brooklyn, Ct	1 00
380	H. Reed, West Killingly, Ct	2 00
472	Charles L. Fiske, Killingly, Ct	1 00
462	Barney Corse, New York,	1 00
466	Elizabeth Whitmore, Poughkeepsie, N Y	1 00
466	M. R. Roswell, Bradford, N H	1 00
686	Eliza F. Merriam, Boston,	1 00
450	Daniel T. Watson, Danbury, N H	1 00
469	H. W. Smith, New York,	1 00
416	A. Rockwell, Marcellus, N Y	50
466	John Wesley Kellett, Brooklyn, N Y	1 00
456	Mrs. R. W. Weston, New York	1 00
384	John F. Hummell Harrisburg, Pa	1 00
384	John Mills, Yocumtown, Pa	1 00
462	Joseph Trevor, Hamilton, N Y	1 00
440	E. S. Dudley, Brooklyn, N Y	50
466	W. Henry Burr, New York,	1 00
426	James N. Buffum, Lynn, Mass	4 00
		46 25
	Total,	$46 25

FRANCIS JACKSON, Treas.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

REPORT OF THE FINANCIAL COMMITTEE AT ANNUAL MEETING.

Donations.—John Ketcham, $5; Sarah Coates, $1; Joseph Post, $15; D. Ketcham, $5; John Frome, $1; J. M. McKim, $1; Robert Brown, $1; Esther Hays, $1; Edward M. Davis, $2; John Moore, $1; S. H. Gag, $1; Hetty Reckles, $1; Hannah Cox, $2; Eliza Agnew, $2; Selina Dixon, $1; Charles Hambleton, $1; Thomas Mc Clintock, $1; George Corson, $2; Richard Mott, $1; Martha Smith, $5; S. Haviland, $5; Edmund Quincy, $1; John Ketchum, $1; Joseph Post, $1; Mary Post, $1; S. J. May, jr. $1; Benjamin Bown, $1; Wm. L. Garrison, $1; Francis Jackson, $3; Charles T. Hovey, $3; George Doughty, $3; John Levy, $1; Cyrus Burleigh, $1; Cash, $1; Cash, $1; Cash, $1; Cash, 50 cts.; M. E. Whitcomb, 50 cts.; Mrs. Bennett, 25 cts.; Mrs. Robinson, 25 cts.; Cash, 50 cts.; D. L. Galbreath, 50 Sundry persons, $3 45 cts.; Collection at Convention Hall, $10 94; Benjamin Bown, Pittsburg, Penna. $10; Wendell Phillips, $1.—Total, $103 49.

PLEDGES.

Wendell Phillips, Anna T. G. Phillips,	Boston,	$250 00
Francis Jackson, Boston,		200 00
Edmund Jackson, Boston,		100 00
Samuel May, jr. Leicester, Mass		15 00
Abby K. Foster, Worcester, Mass		100 00
James and Lucretia Mott, Philadelphia,		100 00
Wm. Donaldson, Cincinnati, Ohio,		50 00
Benjamin Bown, Pittsburgh, Pa		40 00
Samuel J. May, Syracuse, N Y		10 00
Peter Lester, Philadelphia,		1 00
Daniel Carmichael, Brooklyn, N Y		10 00
Anthony Benson, New York		25 00
George Corson,		5 00
John Levy, Merrimac, Mass		5 00

NOTICES.

MEETINGS IN THE WEST.

Henry C. Wright, the Apostle of Peace, and Charles C. Burleigh, the eloquent Antislavery Advocate, will hold meetings at the following places, viz: at

Pittsburgh,	Pa.	June 15th,	16th & 17th
New Brighton,	"	"	19th & 20th
Louisville	Ohio	"	22d
Youngstown,	"	"	24th & 25th
New Lyme	"	"	27th
Painesville,	"	"	29th
Chagrin Falls,	"	July	1st & 2d
Cleveland,	"	"	4th
Twinsburgh,	"	"	6th
Richfield,	"	"	8th & 9th
Akron,	"	"	11th
Ravenna,	"	"	13th & 14th
Randolph,	"	"	15 & 16th
Massillon,	"	"	18th

The meetings at New Lyme, Cleveland, and Akron, will commence at ten o'clock, A. M.; the others, on the first day of the meetings at two o'clock, P. M. subsequent days at 10 A. M.

The friends of Anti-Slavery and of Peace are requested to make all necessary arrangements for the meetings, and give as wide a notice as possible. Now is the time to agitate

Persons can avail themselves of this opportunity afforded by these meetings to pay for the Anti-Slavery Standard, to SAMUEL BROOKE.

Advertisements.

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Wadding, white and coloured Cotton Laps. Also, Refined Loaf, Crushed and Pulverized Sugar.
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Much pains are taken by the Managers of the Free Produce Association, to assist the subscriber to enlarge the assortment from time to time.

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They embrace the views of the three great parties in England—Tory, Whig, and Radical.—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster

Poetry.

FLOWERS.—By Mary Howitt.

I

On the third day of creation,
Before mankind had birth,
Ten thousand thousand flowers sprang up,
To beautify the earth;
From the rejoicing earth sprang up
Each radiant, bursting bud;
And God looked down at eventide,
And saw that they were good.
And now, as then, ten thousand flowers
From the gracious earth outburst,
And every flower that springeth up
Is goodly as at first!
The red rose is the red rose still,
And from the lily's cup
An odour, fragrant as at first,
Like frankincense goes up.
O flowers, fair shining flowers,
Like crowned kings ye are!
Each, in the nature of its kind,
Unchanging as a star!
Empires have fallen to decay,
Forgotten e'en in name,—
All man's sublimest works decay,
But ye are still the same.

II.

Ye flowers, ye little flowers
Were witnesses of things
More glorious and more wondrous far
Than the fall and rise of kings!
Ye, in the vales of Paradise,
Heard how the mountains rang,
When the sons of God did shout for joy,
And the stars of morning sang;
Ye saw the creatures of the earth,
Ere fear was felt, or pain;
Ye saw the lion with the lamb
Go sporting o'er the plain!
Ye were the first that from the earth
Sprang when the floods were dried,
And the meek dove from out the ark
Went wandering far and wide;
And when upon Mount Ararat
The floating ark was staid,
And the freshness of the flowering earth
The patriarch first surveyed,
Ye saw across the heavens
The new-made bended bow,
Ye heard the Eternal bind himself,
Upon its glorious show,
That never more the waters wild
Should rage beyond their shore;
That harvest time, and time of seed,
Should be for evermore!

III.

O flowers! sweet goodly flowers!
Ye were loved in times of old,
And better worth were crowns like yours
Than crowns of beaten gold.
They wore ye at the marriage-feast
When merry pipes were blown;
And o'er their most beloved dead
Fit emblems, were ye strown!
The poets ever loved ye,
For in their souls ye wrought,
Like seas, and stars, and mountains old
Enkindling lofty thought!
But greater far than all,
Our blessed Lord did see
How beautiful the lilies grew
In the fields of Galilee:
"Consider now these flowers, (he said,)
They toil not, neither spin,—
And God himself the garment made
Which they are clothed in;—
In perfectness of beauty
Each several flower is made,
And Solomon, in all his pomp,
Was not like them arrayed;
They are but of the field, yet God
Has clothed them as ye see!
O how much more, immortal souls,
Will he not care for ye!"

THE KINGS OF THE SOIL.

Black sin may nestle below a crest,
And crime below a crown;
As good hearts beat 'neath a fustian vest,
As under a silken gown.
Shall tales be told of the chiefs who sold
Their sinews to crush and kill,
And never a word be sung or heard
Of the men who reap and till?
I bow in thanks to the sturdy throng
Who greet the young morn with toil;
And the burden I give my earnest song
Shall be this—*The King of the Soil!*
Then sing for the kings who have no crown
But the blue sky o'er their head—
Never Sultan or Dey had such power as they
To withhold or to offer bread.

Proud ships may hold both silver and gold,
The wealth of a distant strand;
But ships would rot, and be valued not,
Were there none to till the land.
The wildest heath, and the wildest brake,
Are rich as the richest fleet,
For they gladden the wild birds when they wake,
And give them food to eat,
And with willing hand, and spade, and plow,
The gladdening hour shall come,
When that which is called the "waste land" now,
Shall ring with the "Harvest Home!"
Then sing for the kings who have no crown
But the blue sky o'er their head—
Never Sultan or Dey had such power as they
To withhold or to offer bread.—[*Dublin paper.*

Miscellany.

From the Child's Friend.

FRANK AND MARRY—THE OLD GARRET.

"Now," said Frank to his mother, the evening after the story of the old pitcher, "now dear mother, let us hear what the curling-tongs had to say for himself, I don't believe I shall like his story so well as I did that of the old pitcher."

"The curling-tongs," said his mother, "had begun to gape before the pitcher had finished her narrative, for he had a notion that he was a very agreeable person, and such sort of people are apt to be wearied when others talk for any time, and it was evident that he was well pleased that the company invited him to speak next. He began as follows:

"I was born and brought up in the centre of a mountain in Sweden. I grew to maturity gradually and slowly, and was contented with my lot.—One day my brethren and I heard a strange noise different from any we had ever before heard. I am of a quiet temperament, and was somewhat annoyed at the sounds, though I cannot say I was frightened. Presently a ray of light broke in upon our darkness; it was the first that ever visited us; you that never remember living in total darkness can form no idea of the effect of the first perception of light and of the glorious sun; you will not expect one formed of iron, as I am, to be sentimental or poetical upon this subject, but I would recommend the thought to your attention. I did not then see the sun, only his light coming through a long passage. The next thing I remember was an immense blow which so startled and angered me that I was all on fire with rage; not long after, I felt something placed under me and I was pushed out of my place, from which I had never moved before since I was created, and a great creature stooped and took me up in his hands and put me into a bucket as I afterwards found it was called, and then this bucket began to move up and up until it came to the dazzling light of the sun, and I was taken out and thrown upon a heap of just such beings as myself, some larger, some smaller, but all, I perceived, of the same nature.

I was somewhat amused yet vexed at the way we were treated. These great animals upon two legs took us up and looked at us, and uttered various sounds over us expressive of satisfaction, and then tossed us down upon the heap just as if we had no feeling of any kind. At last other great animals on four legs came with a machine fastened to them and took a portion of us away and carried us to a frightful looking place, where there were more of these two legged animals, who at that time I did not know were called men; but these were more ugly than the men I have since known.

At the place where they carried us there was an immense fire; in my then state of ignorance, still dazzled with the new light of the sun which I had never before seen, I thought that this was the source from whence all the light came; it was to me what going directly to the sun would be to you. While I was meditating calmly upon all these wonders, I felt myself hurried away in an old black thing of my own colour. I was still, however, unconscious of what was coming, but in another moment I found myself tumbling headlong into this large fire. You cannot imagine my sensations, we were all together higgledy pickelty, burning and roasting and frying; for a long time I was conscious of myself, though very mad at being so treated, and I resisted the raging element. But this was all in vain, at last I began to melt, and gave up my individuality. My neighbours melted into me and I into them, my original form was gone. I lost all separate existence and became a part of a shapeless mass. I was put into a ship and carried to England. I was then with the rest of my kind, taken to a store where they kept iron.

Here I laid, for I know not how long, till one day a machinist came and purchased the mass to which I belonged, and I was brought once more into the light of day.

What I went through in the way of roasting and pounding, and filing and scrubbing, till I was brought into my present shape I don't wish to remember; I suppose my tormentors meant to make something better of me than I was in my useless unformed state, and I have since learned that almost everything that is valuable in this life has to pay the penalty of suffering before it arrives at pefection, so I will not complain of what is only the common lot. I have in my long experience during which I have listened to much wisdom, heard such a remark as this. "The finest metal has been the longest and most often in the furnace." Here the old wig hitched a little, and intimated to the curling-tongs that he was growing prosy, and after a slight creak of displeasure at this interruption he continued his narative.

After receiving my present shape only with a straightness and polish and ease of motion which hard usage and time have deprived me of, I was packed in a box with a large number of my companions and equals of the same kind and put into a ship, and after many weeks taken out and placed in a shop in the then small city of Boston. At that time this now famous city was called a town, and contained only about twenty thousand inhabitants; now I hear it has a hundred thousand more. I learned this the other day from the little girl who is in yonder chair when she was saying over her geography lesson aloud before school, to fix it on her memory I suppose.

The shop in which I was placed was small, but a very respectable place. One part of it was used by the man who owned it, for a shaving room and kept in very nice order. Here some of the first men of that time were in the habit of coming to be shaved, and I had the very best opportunity of hearing good conversation and I learned all that was going on in the world. I can tell you that to see one of the worthies of the brave old days come into the little shop with his scarlet cloak and powdered wig, and laced waistcoat on, which was long enough to deserve the name of waistcoat, and beautiful broadcloth breeches, with gold knee buckles and gold shoe buckles, and then his gold headed cane and three cornered hat, and so straight and upright and dignified, that this was seeing a man something like, and that deserved the name. The barber bowed so low to him, also, as much as to say, your very humble servant sir, and then the gentleman's return bow was so gentlemanly, so condescending; from what I learn I don't believe that now-a-days there is any difference between a barber's and a gentleman's bow."

"Why should there be," grumbled the old musket.

The curling-tongs paused a second, but deigned no reply to this question and went on. "The truth is, the shop in which I was placed was frequented most by the tories, the most elegant men, the richest, the most powerful and the most aristocratic part of the community, so that I was early accustomed to the very best manners and the highest society. Old Mr. Richard Clarke, the great tea merchant, and his brave sons were in the habit of coming to be shaved at this shop, and the very day after his tea was all thrown into the harbour, he walked in to be shaved with the same calm dignity he ever did, and spoke of the rebels as he called them, with the same quiet and gentlemanly contempt, but with no anger—that you know would not have been becoming for a man dressed as he was."

"He had to knock under to the rebels and take leg bail pretty soon, dignity or no dignity," grumbled the old musket again.

The wig, who seemed to be the moderator of the meeting, begged the curling-tongs to go on and not be quite so diffuse, and particular. So the curling-tongs began again, "I find it hard to pass hastily over these very interesting days of my life, for my privileges were uncommon. Often British soldiers came to our shop, and they were a bad set of men some of them, and though I leaned a little to their side of the question, for I came from the mother country, you know, yet I did not like to hear the poor colonists as they were then called spoken of as I heard them. After awhile you remember the British were driven away from Boston, the tories disappeared and the republicans governed. Then very different subjects were discussed in the little shop; the talk was all about liberty and equality and I well remember hearing one of the men who ranted most about those things declare that it would not do to free the poor blacks, for he could not give up his slaves; while another said if we had a right to our freedom, the blacks had also a right to theirs, and from the same authority, and that it was very wicked in us to keep them in bonds a single day; that according to our own declaration they were free and we were tyrants if we did not acknowledge them to be free men."

"Gospel truth!" muttered the old musket.

"But I did not remain long after this in the shop. One day a young man, after he had been shaved, and the barber had curled and powdered his hair, said to him, "I have lately been married, and I must begin to be economical. I mean to learn to shave myself, and my wife says that she can curl my hair as well as any hair dresser in the land; so I want you to let me have a pair of your curling tongs, and a right good one if you please, for I want my wife to have the very best you have for her use, for her own hair as well as mine." The barber took down the parcel in which I was, and selected me as a very excellent pair, the best he had, and the young man took me home to his wife.

They had been married only a fortnight. He was twenty-one, and she seventeen; and it was very pleasant to witness their happiness. The gentleman had me in his hands when he entered the room where his wife was; she rose quickly to meet him, and seemed as glad to see him as if she had not parted with him only one hour before. He showed me to her, and she took me in her pretty hands and opened and shut me, and examined me carefully, and declared I was a very good pair of curling tongs, and then hung me up in her dressing room. I was then left alone; this life was not so amusing as that which I led in the barber's shop. The next morning, when my master had shaved himself, he came into his wife's room to have his hair curled. She, in the meantime, had ordered a chafing dish of hot coals to be put in the fireplace, and there was I in the coals heating for the service. My master came in with rather a sour face, for he had cut himself in two or three places, but he had patched himself up as well as he could.

"You look terribly my dear; what is the matter?" said his wife, "and your face is all bloody."

"This confounded razor," said he, "it is so sharp that I have cut myself in a dozen places, and my face smarts like fire; now pray don't burn me with your hot tongs, my dear, for I shall scream if you do."

The young wife was slightly troubled. I felt her hand tremble when she took me up. I was then red hot, she knew this would not do, so she waited till I grew black, and then she thought I was just right. She was a very prudent person, however, so she said, "I will begin with the back hair, and if I do any harm it will not be so bad there as about the forehead." She drew out a curl, and then she opened me, and took hold of it in a decided manner, rolling me quickly round. I was much too hot, the burnt hair smelled horridly; in her agitation she tried to get me off, but instead of unrolling me quickly, she turned my points towards his head; this of course had the effect of pulling his hair, and as I touched his skin, of burning his head. He jumped up, his wife let go my handles, and he went screaming round the room with me dangling, pulling his hair and burning his head; ere long, however, I fell to the floor with half the curl in my possession, leaving my master's head smarting and his wife in a great agony; she stood pale with fright, and said not a word, but seemed ready to shed tears.

As soon as her husband saw her distress, he made light of his smarting head and face, and said, "Oh, it's nothing, my dear; try again, you will do better the next time," and just then an old domestic who had taken care of my mistress in her childhood came in, and seeing the difficulty, took me up from the floor, and showed the young bride how to try my heat first on a piece of soft paper, and just how I should be used. She was an apt scholar, and ere long my master's hair was nicely curled and powdered, a long curl brought over the burnt place, and it was found no harm was done. My life now was rather dull; I had the same thing to do every day; my only amusement was when my mistress went to a party, then I had an opportunity of witnessing her beautiful appearance in full dress. Almost always she sent for my old friend, the barber, who used me so skilfully that in his hands it was only a pleasure to be employed, and yet, though I was conscious of this difference, on the whole I loved best the soft, gentle hands of my mistress, though it is too true she did sometimes almost burn me to death, till I was white with anger, and then douse me into a basin of water, which forced me to hiss and scream with agony.

One instance I remember of my mistress's sweet temper, quite worth relating.

Her maid was curling her mistress's hair with my aid one day, for a small but very select party, in which she would be very much observed, and wanted to look very well. The girl made me so hot that at the first touch to the hair, I took the whole curl off, and it was all on fire in an instant. The girl threw me down, and put both her hands upon her mistress's head in a moment, and but for this, all her hair would have caught fire. This curl was in front, and there was no hiding the place. She was really disfigured; but the first words she uttered were, "Don't be troubled, Betsey, I can put a velvet band round my head, and that will hide the place. I am afraid you have burned your hands." Made of iron as I was, such sweetness affected me, and no curling-tongs ever loved a mistress better than I did mine.

One day was now the history of every day, and so I pass over some thirteen years, to one day when I noticed in the morning, that as my mistress took me off the nail in her dressing-room, that her hand trembled, and as she was curling her husband's hair I felt a tear drop from her eye on me. I was not much hotter than this tear. Presently her husband embraced her tenderly, and said, "God bless you, my dear; write by every vessel to me, and take care of yourself for my sake,"—and he was gone. He was, as I afterwards found, going to England on business, to be gone for many years. They had lost their property, and this was necessary.

After some time my mistress took me up from the hearth were I was lying, and looked at me tenderly. "How long it will be before I shall curl his dear hair again!" said she, and then her tears fell on me like rain; then she kissed me—yes, black and ugly as you may think me, this angelic being kissed me lovingly, and sighing, hung me up in my accustomed place. Once I was loved—always, as you will see, I have been respected,—but this once I received a kiss of tender love."

"The goose thinks it was for his own sake," grumbled the musket.

"From this time," continued the curling-tongs, "I was no longer used to curl hair. A number of little folks had appeared in our house during the thirteen years in which I had been one of its inhabitants, and they often begged my mistress, their mother, to allow them to play with me, but they were as often refused. At last the family removed into the country. I was carefully packed with other valuables, and as carefully taken out and hung up in my mistress's dressing-room in her new abode.

One day an old friend of hers, upon seeing me, said to her, "Well, my dear, you will not want your curling-tongs any more; powder is going out of fashion, and it is only on great occasions that men curl their hair."

"Then we may have them to play with," said one of the children.

"I love the old tongs," said she, and she did not consent at first, but after a while allowed the children to have me to play with occasionally, upon certain conditions.

What I went through after this I hardly wish to relate, but I suppose I must tell all, as we have all agreed to relate everything."

"Yes, tell all! tell all!" murmured the whole assembly.

The tongs went on. "I actually was used by one of the boys to curl the dog's tail with; it was a spaniel, and all his long hairs that were straight they forced me to curl. They of course made me too hot, and such a smell! I think I smell it now. This was not all they did to me; they employed me to pick the worms out of a gutter to put into a box for them when they went a fishing, 'for' said the boy who did it, 'I never touch a worm if I can help it.' In short, these children did many disagreeable things with me, all sorts of indignities were put upon me. Once, when a pig was choked with a bone, they used me to take it out of his throat. My mistress did not forget me, but she was, I think, a little careless of my rights and feelings, and did not scold her children for using me so. On the contrary, I have good reason to believe that she made herself merry about it, and wrote about the way I was used to her husband, as a good joke. True, she watched over me, and would allow no greater harm than this insulting treatment to come to me, but I was severely tried, I assure you.

At last my master returned home; he looked at me and laughed: "Well," said he, did the boys curl Presto's tail as well as you did my hair? the poor tongs are the worse for wear, I think. Don't let the boys use them so any more, for I have a sort of affection for them, we have had them now eighteen years."

One must be made of harder iron than I am, not to have rejoiced with this happy family at the return of the husband and father. My dear mistress shed now tears of joy. These mortals are queer beings—they cry at everything. What was my joy soon after my master's return, to find myself in the dear hands of my mistress for the purpose of curling her husband's hair for a great dinner party to which he was invited in honour of his return home. Alas, we were both changed during this seven years; he had grown very grey, and half his hair was gone; I was rusty and crooked, my mistress's hands were thinner and weaker, but we were all contented notwithstanding. This was the end of all my greatness. I was never used, or but very seldom, and but for some ignoble purpose, which I have no desire to remember."

"Tell all! tell all!" said the musket.

The curling tongs continued: "Years passed on in this way, I know not how. My master and mistress both disappeared, and the children were scattered; some were married, some of the boys went to seek their fortunes in different lands. Two or three of the daughters of the family kept together for a long time, but they moved from place to place, and once or twice I was very near being left among the rubbish, but one of the family would be sure to remember me at last, and place me reverently where I would be safely removed. Once I came very near total destruction; the daughter of my mistress who had taken special care of me, had moved so often as to be very weary of seeing her old furniture, and at one moving she declared she would, let it be ever so painful to her feelings, throw away all her useless things. I was one of the useless things. A large pile was made of old shoes, broken crockery and glass, unhooped tubs and barrels, broken chairs, and old hearth and blacking brushes, and many other things. Some one brought me and gave me a toss on to it, and said, "These old rusty, crooked curling tongs may go on to this heap, I am sure; the daughter of my old master and mistress did hesitate one moment while I was lying on that odious pile of rubbish, but then she cried out at last, "Oh no, my mother used to curl my father's hair with them, I can never throw them away. In all my movings, they appear at last, just when I think everything is packed, and seem to reproach me and say, 'You almost forgot me.' I will put them in a safe place and keep them as long as I live." She took me up and put me in a paper and laid me in a trunk, and when she took me out she tried to rub off some of my rust, and she oiled my hinge so that I move more comfortably, and I am satisfied that when she hung me up in this garret she was aware in what a respectable company she had placed me. Here I lead a dull life to be sure, and sometimes long for the pleasant gossip of the barber's shop, which I enjoyed in my early days. This was one reason why I proposed that we should try to enliven our solitude by relating our histories to each other. I thank you all, except my friend the musket, who has often interrupted me, for the patience with which you have listened to my long story. I beg that he will tell his story now, and I hope I shall be more polite to him than he has been to me."

But this, said the mother, we must put off to another evening. E. L. F.

From the London Times.

THE CAUSE OF THE PEOPLE.

Such is the title of George Sand's new weekly journal. Two numbers only have been published. They are luminous with the genius of the writer. Of her second letter, sub-entitled "Yesterday and To-day," we have been favoured with the subjoined translation:—

"Oh, people of France! in thy last combat thou hast been so great, so magnanimous, that thou hast won esteem and respect even from those who loved thee not. There is a marvel which strikes the attention when we observe all classes, and it is that most of those who believed they hated thee, were self-deceived, and now own it in good faith. They feared in thee the creature of their own imagination, the phantom of a people terrific and exasperated, a people who never existed as their fancy represented it, and whose hours of fury have been but exceptional moments in the ages of thy long and patient endurance. This phantom has faded away; thou dost no longer give way to fury even in thine hours of excitement; true valour is all thou knowest now, and thy excitement leads to heroism instead of violence. Open thine eyes, and profit by the victory thou hast won. Thou wilt be wooed, because thou art worthy to be so, and the most insensible hearts will open to fraternal love, in proportion as each day brings forth more perfect knowledge of thee, and more intimate connection springs from republican existence. Continue to instil the divine teachings of charity, great and beloved people, who art now become the right arm of Providence—the voice of God himself! Behold, even we were unhappy—almost as unhappy as thyself—even we, to whom our daily bread was never wanting, but whose life was passed afar from thee under the sway of egotism, and whose voice called in vain for support from our brethren in public life. What mortal *ennui* for honest hearts was comprised in the embittered leisure which it was impossible to share with thee! and how barren and full of weariness was the right which we exercised of governing without thee and against thee! Even those amongst us who recognized not this feeling felt the influence of an existence confined and falsified in its principle. We were as a scattered fleet, dispersed by a tempest upon the shoals; the perishing mariners, separated by yawning gulfs, stretched out their arms for aid, which none could render to the other. Yes, the fate of humanity, divided by contending privileges and interests, was equally mournful—a solitary system from which issued stupidity and brutality.

"But a new life begins! We are about to know one another, to love one another, to seek together for social truth, which must be found by the masses. Vainly should we seek it alone. We shall discover it, not perhaps to-morrow, nor perhaps in our first National Assembly, but with time, with efforts, experience, and above all, with that spirit of union and sincerity without which the Republic is an impossibility. The law of progress which would have made but a step forward under the regime of yesterday, will make giant strides each year under the present system. Help us, oh, ye fraternal people! to win the equality of which we all stand in need, for thou knowest the tyrant is as wretched as the slave, and the experience of the past reign has made many amongst us tyrants against our will.—The luxury one cannot hope to share with others is a remorse which weighs upon the soul, and troubles its slumbers. Have compassion on us, who so long have suffered this undefinable sorrow, and cause its cessation, oh, thou who art the great soul of the country and of humanity!

"Let us grasp hands and state our convictions before we speak again.

"Social truth is not promulgated yet. In vain wouldst thou tear it from the representatives thou hast chosen in a day of victory. It is their earnest wish to discover it, doubtless, since thou believest in them, and never hast thou been deceived in thy hours of free inspiration.

"But they are but men, and their science cannot interfere with the law of humanity.

"The law of humanity is, that truth is never found in solitude; the concurrence of all is necessary.

"Solitude was the law of separate interests and separate rights.

"This law falls forever before the sacred name of the Republic."

"Thou art about to exercise thy rights; come with the light of thy soul, and the vote of thy conscience. Patience, and justice will exist!

"Thine, oh, people! to-day as yesterday,

"GEORGE SAND."

From Douglas Jerrold's Weekly.

THE PETITION OF THE CHARTER.

We give a copy of the Petition to be presented to the House of Commons. It sets forth the principles of the People's Charter. We believe that there are thousands of the timid, who, even up to the present time, think of the People's Charter as of some infernal machine, levelled at life and property. We entreat of such—if numbered among our readers—to read the subjoined document. Surely the time will come—and sooner, too, than many look for—when it will be a matter of wonder that the prayer of the petitioners could be condemned, ridiculed, and refused as the aspirations of ignorance and anarchy.

TO THE HONORABLE THE COMMONS OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED.

We, the undersigned, inhabitants of the British Isles, and subjects of the British Crown, thus avail ourselves of the constitutional privilege of submitting the consideration of our political rights and wrongs to your honourable House, in the hope that they will receive from you that degree of attention which the importance of the one and the oppressiveness of the other demand from the guardians of the civil, social, and religious rights of the people.

Your petitioners declare, that the great end of all governmental institutions should be the protection of life, the security of property, the promotion of education and morality, and the diffusion of happiness among all classes.

That your petitioners consider the only legitimate basis of an equitable Government is the expression of the mind of the whole male adult population, through the untrammelled agency of the franchise.

That your petitioners regard the representation in Parliament of every man of sound mind as a right, compatible with, and sustained by, the laws of nature and of God, and that man's privation by his fellow-creatures of such right, is an act which, if tolerated, evidences the existence of tyranny and injustice upon the one hand, and servility and degradation on the other.

That your petitioners regard the Reform Bill as unjust, as it restricts the rights of citizenship to one-seventh of the male adult community, and stamps the other six-sevenths with the stigma of political inferiority.

That the system which your petitioners arraign before the judgment of your honourable House, renders seven men subservient to the will, caprice, and dominance of one; that it not only establishes the ascendancy of a small minority of the empire, but it invests a minority of the small enfranchised fraction with the power of returning a majority of your honourable House.

That your petitioners have never yet heard a valid reason urged for maintaining the present representative system, and that the arguments pleaded against the admission of the people to the immunities which the social contract should guarantee are based upon class selfishness, prejudices, and contracted views of humanity.

That your petitioners hold the elective franchise not to be a trust, as has been absurdly represented, but a right, inherent in every man for the preservation of his person, liberty, and property, which is to be exercised to the best of the possessor's judgment, without let or hindrance from his neighbour.

That your petitioners, believing the principle of universal suffrage to be based upon those eternal rights of man, which, although kept in abeyance, can be neither alienated nor destroyed, appeal to your honourable House to make such organic reforms in our representative system as will make that principle the foundation upon which shall stand the Commons' House of Parliament of Great Britain.

That your petitioners, in order that the elector may possess perfect security in the exercise of his franchise, pray that the voting at elections for members of Parliament be taken by ballot. Your petitioners, aware of the great, coercive, and corrupted power possessed by wealth and station over the poor elector, see no hope of securing purity of election and genuineness of representation but in throwing the protective mantle of the ballot over the electoral body.

That your petitioners regard the present inequality of representation to be opposed to common sense, and inimical to a genuine representation of the people. They therefore appeal to your honourable House to remedy this defect in the legislative machinery, by the division of the country into equal electoral districts, assigning to each district one representative.

That your petitioners hold the Legislature, equally with the Executive, to be the servants of the people, and consequently entitled to remuneration at the public expense; and believing that the House of Commons should be the minister and not the master of the people, call upon you to establish their just relative positions by fixing an equitable salary for the service of its members.

That your petitioners consider septennial Parliaments unjust, as they prevent, for six years out of seven, those who are annually arriving at maturity from exercising the right of suffrage. Your petitioners also consider that seven years is too long a term for the existence of a Parliament; a period that affords an opportunity to venal and time-serving men to promote their selfish interests at the expense of those whose welfare should be the ultimate aim of all their labours. Your petitioners, therefore, entreat your honourable House to create between the representative and the represented that salutary responsibility indispensable to good government, by the restoration of the ancient wholesome practice of annual Parliaments.

That your petitioners complain that a seat in the Commons' House of Parliament should be contingent upon the possession of property of any description, as they have yet to learn that legislative talent is the exclusive prerogative of any order of men; and therefore, pray for the abolition of what is termed the "property qualification."

That your petitioners respectfully direct your attention to the document entitled, "The People's Charter," which embodies the principles and details for securing the full and equitable representation of the male adult population, which document they earnestly pray your honourable House to forthwith enact as the law of the realm.

Should the members of your honourable House entertain any doubts as to the justice of our demands, your petitioners humbly entreat to be heard at the bar of your honourable House by counsel or agents in support of those claims.

And your petitioners, &c.

DOUGLAS JERROLD.—The New York Home Journal publishes the following letter, dated New York, April 19th, 1848:

Gentlemen:—In the spring of 1847, I was a resident of London; an idle man about town, with leisure on my hands, and some coin in my pocket. I had formed an acquaintance with an actor, a prince of good fellows, who, like the Samaritan of old, was prone to do good. One evening the subject of our conversation was charity, and he named among other cases of distress, a widow and two children, who were lingering out life in a small room in Broad court, near Drury Lane, almost without the common necessaries of life. "The widow," he said, "was the relict of the late manager of a small theatre in a seaport town in the south of England, a woman of unexceptionable character, one who had known better days, and was, therefore, but little fitted to struggle with poverty in its worst shape. I have done, and will do," he added, "all that lies in my power to render her misfortunes less oppressive, but my means are precarious, and my prospects not bright." "Could I, without offence," I replied, "call on this poor widow, perhaps I might be able to assist her." "Certainly; let us walk, we can reach her wretched dwelling in a few minutes." We knocked at the door of a room on the ground floor of a dark, dismal-looking house, which was opened by a small boy, and on entering, we found the widow nursing a sick girl, about one year younger than her brother.

The widow received us kindly, and spoke without disguise of her situation. Her greatest sorrow seemed to be that her poverty might prevent her being able to give her children that education which might enable them to prosper in the world. The boy, she said, exhibited genius of a high order, and it was her greatest fear that those talents, so bountifully bestowed by Providence, might be left uncultivated, for the want of worldly means to nurse them to maturity. I bid her hope for the best, and remember that Providence tempers the wind to the shorn lamb. I arose, and bowed my farewell—my friend, the actor, looked disappointed, and left the room rather hastily. The boy very politely followed me to the door. I took him by the hand, and bade him take care of his mother. "Ah, Sir, if I could only find work," he said, and the tear glistened in his eye. I took from my purse a bank note of some value, and placed it in his hand. He tried to speak, but his feelings choked his words, and all that I could make out was, "Oh, Sir—" I left London the next morning; and so ended my first and last interview with Douglas Jerrold.

Yours, truly, B.

Gleanings from Foreign Publications.

ATTEMPTED SUICIDE OF TOM STEELE.—This gentleman, the well-known "Head Pacificator" in the days when O'Connell agitated for moral force Repeal, attempted to commit suicide on Wednesday evening. A little before seven he alighted in Wellington-street in a cab, and passed on to Waterloo bridge. On arriving at the second recess from the Middlesex side, he stopped suddenly, took off the celebrated cap with which O'Connell crowned him in by-gone days, and mounting the parapet, threw himself into the river. A gentleman who was crossing the bridge, on the opposite side, observed the whole occurrence, at only a few paces distant; but so rapidly did Mr. Steele effect his purpose, that it was impossible to prevent him. Happily, a waterman was passing through the bridge in a small boat at the moment Steele struck the water, and immediately pulled towards him; with some difficulty, he at length succeeded in getting Mr. Steele into his boat. The poor gentleman was taken ashore at the Strand-lane stairs, and from thence conveyed to King's College Hospital. We understand the chief injury he has sustained is the shock to his system, from having fallen flat upon the surface of the water. He had been occupied during the chief part of the day in writing letters at Peele's coffee-house. Within his cap, which he placed on the bridge before he threw himself over, was a small piece of paper, sealed to the lining with black wax, on which was written "Tom Steele, County Clare, Ireland." That "Tom Steele" never, like some others, made agitation a trade, may be gathered from the fact that when he came of age, he entered on a beautiful estate of £1,500 or £1,600 a year, in the county of Clare. Twenty years after, he came before the Insolvent Debtor's Court, in Dublin, where he was opposed by the present member for Ennis, the O'Gorman Mahon. Having taken the benefit of the act, he came to England, and has since been living upon an allowance out of his estate. Mr. Steele took high honours at Cambridge, and is a member of the senate of that University. He is said to be one of the best Greek scholars of the day. It was Mr. Steele who proposed O'Connell at the celebrated Clare election.

CRANMER, RIDLEY, AND LATIMER.—When Strype wrote his "Memoirs of Archbishop Cranmer," in the year 1693, he found the book in which the expenses of the martyrs, during their residence in Oxford, were entered by the bailiffs of the city, was in existence, and it is probably still preserved among the manuscripts of that university. The sum paid for the burning of Archbishop Cranmer, and his two fellow-sufferers, Ridley and Latimer, appear in the book as follows:—For one hundred of wood faggots, 6s.; for one hundred and a half of furze faggots, 3s. 4d.; to the carriage of them, 8d.; to two labourers, 1s. 4d.; to three loads of wood faggots, to burn Ridley and Latimer, 12s.; item, one load of furze faggots, 3s. 4d.; for carriage of these four loads, 2s.; item, a post, 1s. 4d.; item, for chains, 3s. 4d.; item, for staples, 6d.; item, for labourers, 4d. The above are exact transcripts from the bills, by the person who had charge of the funeral piles.—*Abjurations from Popery.*

SHAKSPEARE HOUSE FUND.—We are informed that the "demonstration" at Stratford-upon-Avon by the zealous supporters of the purchase and preservation of Shakspeare's House, will be very numerously attended, and that a *reunion* of no common sort may be anticipated at the public dinner that is to take place on Monday, the 24th instant, in the Town Hall. It is also reported that a performance of a play of Shakspeare will take place at the Strafford Theatre, by Mr. Dickens and some of the gentlemen usually associated with him, in aid of the fund. As a literary meeting, it will most probably collect many of the eminent scholars and writers of the time.—Lord Brooke, a resident in the county of Warwick, will take the chair, and doubtless, Warwick Castle, as well as Charlecote, the seat of the Lucys, will be accessible to those desirous of visiting these ancient seats.

THE SLAVE TRADE.—Our private intelligence from the west coast of Africa comes down to the middle of February, at which time the squadron employed in the suppression of the Slave Trade was perfectly healthy, but the infamous traffic was decidedly on the increase. Since the date of our last letter, (the 4th December,) upwards of 2,000 slaves had been liberated by our cruisers, besides several vessels which had been captured under the equipment article.—But, notwithstanding, the captures are reported to be still but few compared to the great number of cases which escape the vigilance and activity of the British cruisers; we say the *British* cruisers, for the French do not trouble themselves much in the matter.—*Morning Post.*

"GIVE THOSE WHO PREFER IT, CHAMPAGNE."—In a little work just published, entitled "The Whole Art of Making British Wines, Cordials, and Liqueurs," by James Robinson, the trade-secrets are fully divulged. See what "sparkling champagne" *L'Oil de Perdrix* is made of! "Sliced rhubarb stalks, the tops of young spring nettles, sugar, and eggs!"—Taste, also, this "*Fine Old Port*," compounded of the juice of Hamburgh grapes, sugar, a decoction of purpel beet-root, sliced ginger, and red sage leaves—together with a large proportion of French brandy, isinglass, bitter almonds, sugar-candy, and lemon-peel! Roughness is given by alum, oak-bark, or some other astringent; and the *real* port-flavour, by adding the tincture of the seeds of raisins!—*Gateshead Obs.*

REVOLUTION OF PARLIAMENT.—Certain members of the House of Commons have resolved to co-operate against the common twofold enemy of the people—Whig and Tory. This new league—it numbers some hopeful names, associated with energy and purpose—have resolved to carry out an extension of suffrage, an equality of taxation, a reduction of expenditure, and a general advance of reform principles.

It is plain, the House of Commons is hereupon threatened with revolution. Barricades are to be thrown up in Parliament; Hume, and Bright, and Cobden, and Molesworth are forward in the work. The Treasury benches are to be stormed by Lord Stuart, and Muntz, and George Thompson, and W. J. Fox—heading the insurgents—and if the rebels carry the day, Whig and Tory dynasties are abolished forever. * * * *

A MAN OF GOD.—A priest named O'Connor, made a violent speech last week in Limerick, calling upon the people to provide themselves with arms forthwith. The *Limerick Reporter* describes him as "A man of God who is among the meekest of his order."—*Clare Journal.*

LARGEST MUSEUM AND LIBRARY KNOWN.—It has been decided that the palace of the Louvre shall be connected by additional buildings with that of the Tuileries, and that the royal library shall be deposited there. The entire pile will thus form the largest museum and library in the world.

NEW VERSION OF THE REVOLUTION.—The *Courrier des Etats-Unis* gives the following account of the French Revolution, published under the sanction of the Russian censorship of the press at Warsaw:

"At Paris there was a riot which was promptly put down. His Majesty, Louis Philippe, is seriously indisposed, and, by the advice of his physicians, he has resolved to abstain for some time from the affairs of Government, and gone to take the sea-baths at Brighton. On the King's departure there was a slight commotion, which was repressed, and which resulted in the retreat of M. Guizot. During his absence the King has confided the direction of affairs to Count Molé."

RIGHTS OF MEN.—A society has been formed in Paris, under the title of "*La Société pour l'application du Christianisme aux Questions Sociales*," which is to embrace the following objects:

1. The application of the principles of Christianity to social questions.
2. The assertion of the rights of conscience and of private judgment in all cases in which they may require to be protested against the absorbent tendencies of the State.
3. The non-payment of ministers of religion by the State as a primary application of the Christian principle.

A JEST BOOK OF THE BARRICADES.—The Barricades have produced many novelties, but none less expected than—a jest-book! It is published under the title of the "Berliner Witzhagel." It purports to be a collection of the good things said during the conflict and after it. Not a few of them turn, strange to say, on the cowardice or stupidity of the conquering party, balanced by some hits at the formality and stiffness of the "Soldateska," which appear to be of older date. Much cannot be said for the "hail shower" of brilliancy; the German Joe Millers expend most of their genius in the title-page.—*Berlin Corr. of Times.*

The *Medical Times* says that the Sultan has ordered a quarter-cask of chloriform for the use of the ladies of his harem!

A general subscription among the medical body of France is going on, the produce to be handed to the Provisional Government, as an offering of the profession.

Donizetti, the popular composer, died at Bergamo, on the 8th instant, after six days of great suffering. It is well known that for a long time previous, Donizetti laboured under a complete prostration of intellect, and was unable to recognize his nearest friends and relatives. At Bergamo, his native town, his health had somewhat improved, but about a month since an unfavourable change took place, and he gradually sank under the malady. Donizetti was the composer of no less than sixty-six operas, some of which have obtained almost unprecedented popularity.

LOCAL AGENTS FOR THE STANDARD.

DR. DAVID M. DAVIS, Woodstown, N J
CHARLES ATKINSON, Marion, Grant co. Ia
J. MILLER M'KIM, Philadelphia, Pa
AMARANCY PAINE, Providence, R I
PLINY SEXTON, Palmyra, "
J. C. HATHAWAY, Farmington, Ontario co. N Y
THOMAS MCCLINTOCK, Waterloo,
SLOCOMB HOWLAND, Sherwood's Corners, Cayuga co N Y
S. STAMFORD ASHLEY, Oberlin, Ohio.
ROBERT F. WALLCUT, Boston, Mass
JESSE HOLMES, New Lisbon, Columbiana co. Ohio
K. G. THOMAS, Marlborough, Stark co. Ohio
ISAAC LEWIS, Short Creek, Harrison co. Ohio
E. D. HUDSON, Springfield, Mass
JAMES A. BURR, Ludlowville, N. Y.
ROBERT C. MARSHALL, Hiram, Portage county,
WILLIAM CRONK, Buffal